

THE
OBSERVATOR
Prov'd a TRIMMER:
OR,
Truth and **JUSTICE**
VINDICATED.

IN
The HISTORY of the MURDER
OF
Sir Edmundbury Godfrey,
And the Several
POPISH SHAMS

Since made Use of to amuse the World about it.

BEING
A Full Answer to certain late Pamphlets, Intituled,
OBSERVATORS;

Wherein the Evidence of that Gentlemans
being Murdered by Papists, is very falsly Stated; and the
Positions and Practices of the Church of Rome, too favour-
ably Represented.

Humbly Dedicated to the **CLERGY**
of *England*

Non recipit Mendacium Veritas, nec patitur Religio Impietatem—D. Hil.

L O N D O N:
Printed for *J. Allen*, and are to be Sold by
most Booksellers. 1685.

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 By
 J. W. D. N.
 Printed for J. Allen, and are to be sold by
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TO THE
Most Reverend
Right Reverend
And Reverend } **CLERGY**
OF THE
Church of England,
By Law Establishd.

My Lords! And
Venerable Sirs!



S these Animadversions are made Publick without the least malice to the Person of the Observator, or design to gratifie any Faction, or undervalue any Services his Papers may have heretofore done the Church or State; But to Rectifie certain things which he has lately advanced, that may (if they pass uncontrouled) prove injurious to the Honour and Interest of both; so they address not to you for Protection, any further than your Justice and Piety is always wont to favour Truth. And therefore (humbly cast at your feet) are submitted to your grave and impartial Considerations and Censure; as being under God and His Majesty, the Watchful Overseers, whose especial Concern it is (in your several Stations) to take Care Ne quid detrimenti Capiat Ecclesia.

AN

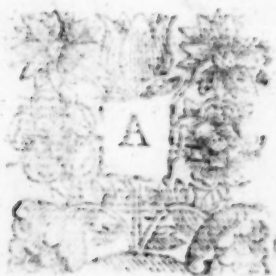
And Reversing
Right Reversing
Moff Reversing

THE NO

THE UNIVERSITY OF CHICAGO

By Law Enforcement

Veritable sin!
My Lord! And!



Care No could be taken of the
 special concern it is (in your
 and His Majesty, the W^{orshipful}
 Judicial Council and Congress, as being under God
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 of the Objection; and sign to grant
 that without the least notice to the Public
 & these Amendments are made. This

A N
A N S W E R
T O
Some late Pamphlets,
INTITULED,
O B S E R V A T O R S.

In which the *Evidence* of Sir Edmondbury Godfrey's being Mur-
thered by *Papists*, is grossly mis-represented, and maliciously slandered.

T I S one of the *Observators* own Maxims, *That nothing but Print can answer Print*; [*Obf. Vol. 1. Numb. 473.*] Therefore, not only excusable, but necessary to Print a few Honest *Loyal Animadversions*, on some late Printed passages of His, which are *false and scandalous*, concerning the Murther of Sir Edmondbury Godfrey. For since the *Observer* (after so many desperate but *unsuccessful Attempts* of others) is pleased once more to bring *that Affair* upon the Stage, (though not in any *Judicial Course* or Form, but by way of Argumentation and Libel) and make that *Gentleman's Assassination* a Subject of his Sport and Raillery, and Expose the belief of his being *kill'd by Papists*, as ridiculous in the highest Degree; since he has so liberally exercised his *Talent* on the Witnesses, and musters up a Multitude of Imaginary *Contradictions*, which he avows they positively have sworn too, &c. What remains, but that we take leave to examine the weight of his Allegations, The Occasions, Proofs, Circumstances, and Ends of all this unseasonable Noise and Clamour? And if we find them to have no Colour of Truth or Probability, and that they are meer *Malicious Imputations*; We hope it will be no Offence modestly to tell the World so much, and demonstrate the Particulars, thereby doing Right (as much as lies in a private Capacity) to *injur'd Truth*, and the Honour of our Country; checking the Progress of Lies and Shams, and rescuing the *present Age* from such confident Delusions, as well as preventing their Influence on Posterity.

But in this whole Disquisition, the Reader must excuse us from that *Gaiety of Humour*, which usually sparkles in an *Observer*, (especially where there is any Witness of the Popish Plot in the case) and renders his Scribbles so taking with the Mobile of *Wittlings*; for there are Gallants that can laugh at Tragedies, and scoff even at *Omnipotency*, and *Ridicule* the most sacred and serious things; yet certainly, amongst all that are (in

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good earnest) Christians, or Loyal Subjects, Murthers and Assassinations; Oaths upon the Holy Evangelists, Solemn Examinations before His Sacred Majesty, and his most Honourable Privy Council, and afterwards in the House of Peers, (one of the most August and Honourable Courts under Heaven) The legal Proceedings of Sworn Judges and Juries, in case of Life and Death, and the Execution of Convicted Murtherers, are matters which as they should not rashly be determined of, censur'd, questioned, or medled with by any private Persons; so much less ought they to be made the common Theams of wanton Droll, and scurrile Buffoonry.

But least any already should have forgot, or in after-times be ignorant of the Nature, Cautious, vigilant and prudent Proceedings, used in the Examinations touching the Discovery of the before-mentioned Gentlemans Murther, and against those Executed for the same, and other publick Transactions that have since happened, relating thereunto; I think it convenient in the first place, to give a brief, yet true and impartial state, of the matter of Fact.

On the 4th of September 1678. Titus Oates did repair to Sir Edmundbury Godfrey, being one of his Majesties Justices of the Peace, and before him, did swear to his Information touching the Popish Plot; yet without permitting him then to read the Particulars, only assuring him in general, that it contained matter of Treason, and other high Crimes; and that his Majesty had a Copy of it. On the 28th day of the same Month, two more of the said Copies were sworn to by the said Oates, before Sir Edmundbury Godfrey, who then would needs keep one of them, having never before perused the said Information. [See Mr. Christopher Kirkby's Narrative of the Discovery of the Popish Plot to his Majesty, page 2 and 3.]

On the 12th of October following, Sir Edmundbury going forth as he used to do, and not returning at night, nor being heard of for several days, His Servants, Friends, and the whole Town were much alarm'd thereat; But many Stories were industriously buzz'd up and down about him; You cannot but remember (saith the Reverend Dr. Lloyd, now Bishop of St. Asaph, in his Funeral Sermon, Octob. 31. which was before any Discovery made of the Murtherers) You cannot but remember the dust that was raised in the week, when the search should have been made; Those Calumnies, and those various Reports that went about it, were on Purpose to hinder the Discovery. One while he had withdrawn himself for Debt; Another while he was Married; and not very decently; Another while he was run away with a Harlot, even what the Father of Lies put into their Heads; At last, when they knew what they intended to do with him, they prepared you to expect it, by giving out, **THAT HE HAD KILLED HIMSELF;** you know how impatient they were to have this believed; **I was told it some Hours before the Discovery, that he was found with his own Sword through his Body;** others could tell that he had **two wounds** about him; These things were found to be true, some Hours after. (So far that Excellent and Reverend Person.)

For on Thursday, October 17. near the Evening, the Body was accidentally found in a Ditch, near Primrose-Hill, with his Sword run through him, his Gloves and Scabbard lying not far off on the Bank, Gold and Silver in his Pocket, nothing missing but his Band and Papers.

The next day the Coroner having Impanalled a Jury, and viewed the Body with the Assistance of two Able Chirurgions, the Inquest found upon

upon their Oaths, that certain Malefactors unknown feloniously and of their malice prepenſed, **had ſtrangled and choaked** him, *whereof he dyed* ; VVhereupon his Maieſty iſſued forth his *Proclamation* for diſcovering and apprehending the Murtherers, with a Gracious Propoſal of *Five Hundred Pound Reward*, and Pardon to any one of them ſhould diſcover the reſt.

Sometime after, Mr. *William Bedloe* coming in, did (amongſt other things relating to the Popiſh Plot) make ſome diſcovery touching this Murther ; but moſt part of what he *depoſed* therein, was but the words of others, *viz.* VVhat *Le Phair*, *Pritchard*, *Welch*, *Kaines* and another, (all Five Jeſuits) had told him ; only as to his *own knowledge* he ſwore, that he ſaw the Body after it was Murthered, lye in a Room at *Summerſet-houſe* on Monday night, *October* the 14th.

On the 21 of *December* following, one *Miles Prance*, a Gold Smith in *Princes-Street*, and then a *Roman Catholick*, was upon the ſuſpicions of one of his Lodgers or Neighbours, ſuggeſting that he had layn out of his Houſe about that time of *Godfreys* Murther, (though in truth the ſame was a fortnight before) taken up by a Warrant, and waiting in the *Abby* by the Parliament-Houſe, in order to be Examined, *Bedloe* coming by, and not knowing that he was already in Cuſtody, deſired that he might be ſecured, and charged him poſitively to be concerned in that Murther, remembering his face again, as being one preſent when the dead Body was ſhewn to him the ſaid *Bedloe* as aforeſaid.

And the next day, and the dayes following, *Prance* diſcovered the Circumſtances of the Murther from his own *knowledge*, charging *Girald* and *Kelly* (two Popiſh Priests) and *Green*, *Berry* and *Hill*, to have been actually concerned therein, which three laſt were found, but the two Priests and one *Vernat* (who was charged as Privy to the Murther) made their eſcapes, and to this day ſtand *Outlawed* for that Murther and Felony.

Both *Bedloe* and *Prance* were divers times Examined before his Sacred Maieſty, and the Council, before Committees of Lords and Commons, and at the Bar of either Houſe of Parliament ; and all appeared ſo well ſatiſfied in the Coherence and truth of their Evidence, that the Five Hundred Pound Reward promiſed to the firſt Diſcoverer, was accordingly paid to *Bedloe*, and alſo both their *Pardons* were granted, and it was thought fit to bring the ſaid *Green*, *Berry* and *Hill* to their Tryal, where at the Kings Bench Bar the 10th of *February* 1678 after a full and fair hearing, upon the Evidence of the ſaid *Bedloe* and *Prance*, and upon the Oaths of ſeveral other VVitneſſes, corroborating the ſame in divers material points, and upon hearing what could be objected about *Prances* pretended Retraction, and what elſe could be alledged either againſt the Evidence or for the Priſoners ; They were all three found guilty by a Jury of Knights and Gentlemen of good Quality.

And 'tis remarkable, That the Court was ſo fully ſatiſfied, that when the Verdict was given, Sir *William Scroggs*, then Lord Chief Juſtice, publicly expreſſed it in theſe words :

Gentlemen, You have found the ſame Verdict that I would have found, if I had been one with you ; And if it were the laſt words that I were to ſpeak in this world, I ſhould have pronounced them GUILTY [Tryal p. 86.]

And the next day when they were brought to receive Sentence, his Lordſhip repeated the ſame thing to them, when they pretended their Innocency,

nocency in these words; *We do not expect much from you, and it is no great matter; for your Confession will do us but little good, but only for your selves; we regard it not oherwise, because the Evidence was so plain, THAT ALL MANKIND IS SATISFIED; there is no SCRUPLE in the things;— Every one that heard your Tryal hath great satisfaction, and for my own particular, I have GREAT SATISFACTION THAT YOU ARE EVERY ONE GUILTY* [Tryal p. 88.] So Judge Wild in his Speech before the Sentence, averrs, *That they were found guilty upon a clear and pregnant Evidence, to the satisfaction of all good men that were indifferent.* [Tryal p. 89.]

Accordingly the said three persons were Executed the 21 of the same month, and though (according to the usual manner of persons of their Religion, after Absolution, especially where the Honour of their Church is concerned) they pleaded Innocency to the last; yet the *formal Speech* found in his Pocket, with the very words whereof he began to Harangue, and went on as far as he had *Con'd it by heart*, which was testified by his own Wife, not to be of his Writing; and in it self shewed a malicious Spirit in the Inditer towards the Evidence and the Court, in Language above Hills capacity, makes it most probable, that their denyals were only the Dictates and Injunctions of some of their Priests, [See Hills Speech with the Animadversions thereon, Printed by Authority.]

Here by the way it may be noted, That vvhereas the PAPISTS have since given out, that Berry vvas alvvays, or at least dyed a Protestant, [and if I do not very much misremember, the *Observator* in some of his Papers (for I have neither leasure nor inclination to review his Fardel for the certain number) does make the same Suggestion] the same is notoriously false, for he had many years been a Papist, chiefly led thereto for Lucre, and to get an Employment, as he acknowledged to Mr. Smith the Ordinary of Newgate; 'Tis true, he did a little before his Execution declare to the said Mr. Smith, — That he did not believe many things which the Doctors of the Romish Church teach as necessary to be Embraced for Articles of Faith, which is no more than what many other Papists will affirm; (which shews them to be either Hypocrites, or at least that all the boasted Certainty and unity amongst them is Lyes and Cheats) yet the said Berry neither in Prison, nor at the Gallows, vvould ever disown the Romish Church, nor in the least declare himself a Protestant.

The vvhole Proceedings in this most weighty Clause having been so solemn and deliberately VVeighed, Sifted, Examined and inspected by the highest Authority, and so many several Judicatures and prudent Assemblies; and the Eyes of all the Nation; being from first to last, fixt and intent thereon, if ever in any case private Subjects ought to acquiesce in a publick Legal Determination, it must certainly be here.

But of so mighty a concernment to the Papists, and their Designs; vvas it to have the Marther removed from their Doors, and such Loyal Peaceable and modest Subjects they are, vvhen their Interest is Concerned, that they have been restlessly imploy'd in throwing dirt and scandal on the Government, and its clear and upright Proceedings herein; and spare no pains nor Art to effect it.

'Tis pleasant to observe by what variety of Tooles, and on what different pretences, and contradictory Mediums they have mould and toyld to shuffle off the indelible guilt from their Party; But as the incomparable

Papinian

Papinian, told the Emperour *Caracalla*, when he required him to palliate by an Oration the killing of his Brother, *That it was more easie to commit, than excuse a Murther*; so hitherto all their Attempts have been vain, Just Providence (as we doubt not; but He will ever do, that is the *Avenger of Blood, and God of Truth*) turning all their Lying and Crafty Invention to their greater shame and confusion.

One of their first attempts, (besides rayling at the Witnesses in several Libels) was as I remember, in a Printed Pamphlet, Intituled, *Reflections, &c.* about the beginning of *July, 1679.* Wherein by advancing several notorious Falsehoods, and thence (like our *OBSERVATOR*) deducing plausible, but altogether fallacious Arguments, blind hints, and *Innuendo's*, they endeavoured to raise jealousies and suspicions upon a Noble Protestant Lord, [*The E. of D.*] who being then not only Confined, but under a popular Odium; they thought (it seems) that the most groundless improbabilities would be believed of him; The persons that handled that villanous Paper to the Press, that good Catholick Gentlewoman that *Midvis'd* it abroad, and distributed them, and the Printers (one that refused, and another that did it) are not unknown; or if they were, by the thing it self, the Language, Arguments and Scope; 'tis evident, that it came out of the *Roman Forge*, hammered on purpose to serve a turn for that Party; But the same soon after being fully detected and confuted by the publication of Mr. *Kirkbies* Narrative, vanish like an *ignis fatuus*, and left only a loathsome stinch of Popish Impudence behind it. [See *Kirkbies Narrative, and the Impartial State of the Case of the E. of D.*]

After this, about the month of *September, 1680.* comes Mrs. *Celier*, a *Roman Catholick* too, and flush'd with an acquittal, she had then late before obtained on an Indictment of Treason; she publishes a Libel, Intituled, *Malice Defeated, &c.* (owned by her, but supposed and charged in Print to be written by *Munson* a Condemned Popish Priest, then in *Newgate*; which was never that I know of denyed or disproved) wherein amongst many other impudent reflections on the King, and the Protestant Religion, and the Publick Justice of the Nation: She affirms, *Prance* to have been *Rack'd, and grievously Tortured in Newgate*, and thence would insinuate, That all his Testimony touching *Sir Edmundbury Godfrey's* Murther, was by those means extorted from him, for which Seditious Libel (upon the Prosecution of Mr. *Robert Stephens*, Messenger of the Press) being brought to Tryal at the *Old Bayly*, on *Saturday the 11th of September, 1680.* upon a full hearing, That false and scandalous Allegation of *Prances* being *Rack'd or Tortured*, being fully disproved, and she not so much as offering the least shadow of Testimony to make it good, she was found guilty; and on *Monday the 13th of the same month*, put on the Pillory three times at several places, and fined 1000 *l.* And to stand Committed in Execution till the same paid; Accordingly she did stand on the Pillory, and remained a considerable time in *Newgate*, and how at last she became discharged, I have not inquired. But these words of (the then) Mr. *Baron Weston* who chiefly managed her Tryal, are worthy an *OBSERVATORS* notice, (*viz.*)

"There was a Horrid Barbarous Murther Committed here, and which certainly did fix the Accusation of the Plot fuller upon them [the Papists]
"then all the Evidence that was given besides: The Murther of Sir Ed-
mundbury

mundbury Godfrey a Magistrate, who in doing of his duty, was most barbarously Murthered, and BY VVHOM is Evidenced by one Prance; Is he has been the whole Labour of the Party, to cast his Murder upon other persons, and take it off themselves, for they find if that Accusation stick upon them; it is a thing of so Hainous a Nature, that it will make the Popish Party odious to all Mankind. And therefore this they Labour at MIGHTILY, and this Task she hath taken on her self, &c.

The next that Tampered with this matter, was one Fitz-Harris an Irish Papist, (since Executed for Contriving a most Horrid and Treasonable Libel) who to save his own Stake when desperate, offer'd at the same Game started by the Author of the Reflections, before mentioned; And upon his Oath, there was a Bill found by the Grand Jury against one Depree or Depay, (or some such name) and the E. of D. as Accessaries before the Fact; upon which Subject, the OBSERVATOR, Numb. 141. has this Gloss—You cannot forget what Stickling there was amongst the True Protestants themselves, to ease the Papists of the Murder, and turn it upon that Noble Earl, who is known to be a Protestant of the Church of England, even of the highest form—That the Earl is a Protestant, I never heard denyed, But the OBSERVATOR would have done well to have named those true Protestants that made this Stickling to ease the Papists, and burthen that Noble Lord; He says indeed, Numb. 141. That a near Relation of Sir Edmund was Fore-man of the Jury which found that Bill; what he designed to insinuate by this, is not hard to guess.

But as the thing it self is utterly false, the Fore-man of that Jury, being no nearer a Relation to Sir Edmund, then to the OBSERVATOR, viz. a small Cozen to both on Adam's side, so upon inquiry, I cannot hear of any Relations to the Martyred Gentleman, but what (were like himself) found Protestants of the Establish'd Church of England.

But what means the man, when in the same Paper he says, *The charging of my Lord at that time of the day, looks as if I HET were still groping after the Truth of the matter*; And was constructively improved into a tacit discharge of the Papists?—No Mortal certainly, but the Papists themselves, except it should happen to be the *Observer*; who has shewed himself so ready to improve that way any thing (though never so inconsequent or Extravagant.)

As to the Charging of the Earl here intended, 'tis plain, 'twas done by Fitz-Harris, a Trayterous Irish Papist; which I suppose Mr. *Observer* could not be ignorant of, being to this day no stranger to a near Relation of his, who (as I have heard) forfeited what Estate he had, for being Concerned in a certain Scuffle in Ireland, between Whigs and Tories about the year 1641. wherein a small parcel of about two hundred thousand Hereticks had their throats cut—But let that pass. The truth of the story which the *Observer* thus constructively improves to a tacit discharge of the Papists from the guilt of Godfrey's Murder, is thus:

Fitz-Harris upon his Arraignment in the Kings-Bench for his Trayterous Libel, having put in a Plea to the Jurisdiction of that Court, because an Impeachment he alledged, was pendent against him in Parliament: The Court on the 11th of May, 1681. Over-ruled it, and gave him notice to prepare for a Trial on the ninth of June following; On the 13th of May, a motion was made for Fitz-Harris to be brought up by Ha-

beas

bear Corpus to the Bar, to give Evidence against the before mentioned *De Pree*, touching the Murther of *Sir Edmundbury Godfrey*; The Court took time till next day to consider; And then awarded a *Habeas Corpus*; upon which being brought up *May* the 16th, and sworn; he was ordered to give his Evidence to the Grand Jury in open Court, where he told a long story, And the Bill before mention'd, was found upon his positive Oath; what other grounds the Grand Jury had for finding it; I am not to inquire, but if there were leave in such Cases for Conjecture, it might justly be supposed, that the Jury remembering the former attempt of the Papists in their Libel of Reflections; and that the Witness was of the same stamp and party; were desirous to see what could possibly be offered to maintain it, That the truth might be sifted to the utmost, and the Innocency of the Accused have a publick vindication; whereas should they have refused to find the Bill, the *Romanists* would then undoubtedly have improved it constructively to a tacit discharge of their Party, and cryed out of a stoppage of Justice. But so little startled was that Honourable Lord, that immediately, (as I am credibly informed) he exhibited a Petition, that he might speedily be brought to Tryal thereupon.

Now by what Constructiveness any Honest Protestant should improve this fair, deliberate judicial procedure into a tacite discharge of the Papists from the Murther of *Sir Edmundbury Godfrey*, in hopes to save his own Neck, because afore-sworn Papist swore such and such Protestants were Accessary, I am utterly ignorant; tho yet the OBSERVATOR has published it in Black Letters, as a special hint to those Folks he writes unto, or for that they may take more notice of, and further improve it upon occasion.

Only this is further to be noted, That the same *Fitz-Harris* in his Examination before *Sir George Treby*, and *Sir Robert Clayton*, March 10. said no more than that *Deputy* told him, That the Murther was Consulted at *Windsor*; and that in *April*, 1680. *Kelly* told him at *Calais*, that he was one of the persons Concerned in the Murther, and that the same was done much in manner as *Prance* had related it. — And the very next day, was *Fitz Harris* removed from *Newgate*, to the *Tower*, and there kept close Prisoner; so that it was impossible any of those, *THEY* whom the OBSERVATOR seems to aim at by the Title of *true Protestants*, could put him upon any such villany, as he afterward deposed touching this Affair.

Another *Irish-man*, one *Magrath* steps in, pretending, there were those that could make it appear, that *Sir Edmundbury Godfrey* Hanged himself, and that one Mr. *Moor*, (who was *Sir Edmunds* Clerk) cut him down; Which matter being examined at the Council-Board, *May* 26. 1681, the said *Magrath* was found to hold Correspondence with *Mrs. Celier* and the Popish Priests in *Newgate*, touching this matter, though he solemnly vowed he had no Acquaintance with them, and the whole appeared to be a false and malicious Contrivance: Whereupon he was required to find Sureties, and so that Project likewise fell to the ground, [See the Appendix to *Thompsons Tryal*, Printed by Authority, p. 40. where also is an Affidavit of the said Mr. *Moor*, utterly confuting that scandal; and 'tis reported the same honest Gentleman has since or lately been interrogated or Examined about the same business, but still persisteth in his former Testimony,

Not

Not yet discouraged, one *Thompson* that called himself *the Loyal Intelligence*, but by others was commonly styled *The Popish Printer*: How justly I know not; but as I hear, he is at this day (or very lately was) in *Newgate* for Printing Popish Books or Libels, against his Majesties Supremacy; the Protestant Religion and Government.) This *Thompson* I say, about *February 1682*. And in several succeeding Months, by the Infatigation of *Pain* and *Farewel*, the latter of which stands charged upon Oath in Print, to have been a *Trustee* for the *Traitor Fenwick* a Jesuite, some time since executed, [See the *Appendix* to *Thompsons Tryal*, Fol. 50 & 51.] undertakes the business by several Scandalous Printed Letters to *Prance* on that subject, wherein asserting many untruths, as that the *Coroner* and *Jury* were first of Opinion, and declared, That *Godfrey* was *Felo de se*, That there were *Cakes* or *Gobbers* of blood found in his Cloaths, and near the place where the Body lay, That the Cloaths, Belt, and Scabbard, were *Weather-beaten* to rags, and his Eyes, Nostrils, and corner of his Mouth, were *Fly-blown*, and that his Shoes were clean, or glazed with his walking on the Grass, and Grass-seeds observed to stick in the seams of his Shoes; And (amongst the rest) alledging all that the *Observer* now musters up (viz. *That Bedloes Evidence* before the *Committee of Lords*) and *Prances* in Relation to this Gentlemans Death, were as different as the East from the West; for one dogs him out of *St. Clements*, the other destroys him from *Charing Cross*; One swears he was strangl'd with a *Handkerchief*, near the *Stables*, going to the *Water-side*; the other, that he was smothered with a *Pillow*, in a Room in the great Court in *Somerset-house*; One says, that he took Horse at *So-hoe*; the other that he took Coach at *Clarendine House*, with many other such like Contradictions; And from these and the like Allegations, the said Letters raised Arguments to invalidate the whole Evidence, and insinuate that the Gentleman Murder'd himself; Which Letters are at large recited in the Tryal of *Thompson*, &c. [from page 10, to page 18.]

These pretended Letters were first rationally Answered and Confuted; But *Thompson* in his *Intelligence*, *Observer*, *News-book*, (or what you please to call it) still persisting in his Impudence, and boasting what wonderful matters he could make appear by a Cloud of undeniable Witnesses; he was at last summoned before his Majesties most Honourable Privy Council, where having declared his Authors, they were committed to *Newgate*, and Mr. Attorney General order'd to Prosecute them at Law; And accordingly soon after, an Information was Exhibited against them by Mr. Attorney, wherein after the Recital of the Conviction of *Green*, *Bery* and *Hill*; upon the Evidence of *Bedloe*, *Prance*, *John Brown*, *Elizabeth Curtis*, *Zachary Skillarm*, and *Nicholas Cambridge*; and the flying of *Girald*, *Kelly* and *Vernat*. As also having recited the *Inquest* taken before the *Coroner*, it is charged;

That the said *Nathaniel Thompson*, *William Pain*, and *John Farewel*, well knowing the Premisses, and being Persons devilishly affected, devising, practising, and with all their Strength, Intending the Peace and common Tranquillity of their Kingdom of England to disturb; and as much as in them lay, the due Course of the Law, to destroy subvert and elude, and the Justice of this Kingdom of England, to defame and scandalize; and as well the said *Miles Prance*, *William Bedloe*, *Jonathan Brown*, *Elizabeth Curtis*, *Zachary Skillarm*, and *Nicholas Cambridge*, as the said *Jonathan Cooper*, and the honest

honest and lawful men Sworn upon the Inquest aforesaid, upon view of the Body aforesaid; to bring into the greatest Hatred, Contempt, and vile Esteem with all the Kings Subjects, and to deterr the Kings Subjects from finding, detecting, and proving the Designs of PAPISTS against Our Lord the King, and the true Religion now by Law Established; and impiously and wickedly devising, and intending them the said Gerald, Dominick, Kelly, and Philbert Vernat, from undergoing the Pains and Sentence by Law upon them to be inflicted, for the Murther aforesaid; and to aid and assist them (although they be guilty) to be found not guilty thereof; and to deceive and beguile the Kings Subjects in the Premises, with their false Affirmations and Arguments: and cause and procure that it should be Believed and Esteemed, that the said Green, Berry, and Hill, the Persons for the Murther of Sir Edmundbury Godfrey, as aforesaid, Convicted and Executed, had been Convicted and Executed unjustly; and that the said Sir Edmundbury Godfrey was *felo de se*, and himself had Feloniously Murthered: They the said Thompson, Pain, and Farewel, their most impudent, wicked, and diabolical Intentions to fulfil and perfect, afterwards, to wit, the 23. of February, in the 34th year of the Reign of Our now Sovereign Lord the King, at the Parish of St. Mary Le Bow, London; with Force and Arms, &c. falsely, unlawfully, unjustly, wickedly, and Diabolically, made and Composed, and caused to be Printed, a certain false scandalous Libel, Entituled, *A Letter to Mr. Miles Prance, in Relation to the Murther of Sir Edmundbury Godfrey*; in which Libel, (amongst other things) is contained, &c. [Reciting then the most material Passages of the said Libel.]

Which Case being brought to Tryal, June 20. 1682. after a mighty Expectation raised by the confident Papers dayly Printed by Thompson, the Defendants were not able to produce any Testimony that had the least shew of Truth or Reason To justify those Allegations, but on the contrary, generally their own Witnesses, made against them. For Example:

First, About the pretended Blood found near the place where the Body lay; One William Balfon a Witness, Swears that on the Friday coming back from viewing the Body at the White-house, (whether it had been carried over Night by the Constable, after it was found) They shewed me in a Ditch where they said lay some Blood, I cannot say it was his Blood; but I'll assure you, The Blood looked to me, like Blood that was laid there, rather than any thing else. (Thompsons Try. pag. 22.) So Mr. Laxingby, one of their Witnesses, swears, The Blood that was, was some four yards from the Ditch, I put my Finger into it, and smelt to it, and it smelt like that which comes from a Body after a fortnights time dead, rather than a weeks; My Lord! it was Blood and Water; the Water will separate from the Blood: Ibidem, p. 25; [Here note, that probably some of the Murtherers or their Agents that Conveyed the Body thither, after they heard it was found, and removed into a house, might privately the next day lay some Blood near the place, the better to colour their designed Lye, that he murthered himself.]

2. The Witnesses produced by the Defendants, all agree Sir Edmundbury to have been Strangled; Thus Fisher swears, He looks as if he were Strangled, and his neck was so weak, that you might turn it any Way; p. 22. So by the Chirurgeons, by them produced, Mr. Chase—My Lord! I believe he was Strangled, for I don't believe that those Injuries that were offered about him, could be after he was dead, (pag. 23.) And Mr. Hobbs—Indeed

My Lord ! I thought he was strangled, that was my Opinion, (Ibidem) See Mr. Lazingby—He appeared to me to be Strangled, and that which strangled him was kept about his Neck till he was cold, (pag. 25.) And that from the upper part of his Neck to his Stomach and Breast, was very much discoloured and black, and his mouth was discoloured: Now (says he) when ever a man is bruised, whilst he is **Alive**, or **whilst he is warm**; the part after the Person is dead, will soonest Corrupt, (page 26.)

3. As for the story of Fly-blows, there was no Proof, but the contrary; and Brown swears that Farewel would have him say so, but that he never did say so; page 24.

4. It is observable, that as Thompson in his Libels had not omitted this Topick, now improved by the **Observer**; (viz.) The difference between the Evidence Mr. Bedloe gave in the House of Lords, and the Evidence that France gave at the Tryal of Green, Berry and Hill; So Mr. Farewel desired he might prove Copies of the Journals; And my Lord Chief Justice that then was, replied, *You shall make any Proof you will.*—But Mr. Farewel, though he caused one Stanly to be sworn, to prove those Copies, did presently ('tis supposed by advice of his Council, knowing how vain any such thing would be) go off from, and declined that Proof; and all that they had to offer being heard, My Lord Chief Justice delivered himself in these Words:

Gentlemen, I did give him [speaking of Farewel who seemed the chief Person in this Intrigue] leave to go into what Evidence he would in this Case, not that I thought it material; for if he could have PROVED NEVER SO MUCH, yet his MALICE had been NEVER THE LESS, to have gone and aspersed the GOVERNMENT; what had he to do to meddle with it? To what purpose should he write Books concerning the matters of Government? To traduce the Justice of the Nation? The People had suffered as **Malefactors**? If they had suffered INNOCENTLY, he ought to have done no such thing as this is, he did design and would (no doubt of it) have been very much satisfied, if he could have made but some probable Evidence, that Sir Edmundbury Godfrey kill'd himself; and I was desirous to hear what they would say for themselves: But you hear what a kind of Evidence it is; Not a Witness he hath called, but 'tis as much against him as can be, and does Evince it plainly, that the man was killed by **Strangling**; And so the Evidence was upon the Tryal of Green, Berry, and Hill, if he could have raised a **Doubt** about it, yet his Offence had not been Mitigated by it; for a private Person is not to Arraign the Justice of the Nation: But I was willing to hear what could be said in the Case; whether a **Doubt** could be made in the World, that Sir Edmundbury Godfrey was not murdered; and you see how his very Evidence hath in all things, confirmed the Evidence that France hath given, that he was killed, and that by **STRANGLING**, I must leave it with you. Gentlemen, they are three in this mischief, 'tis a **Combination** of them to affront the publick Justice of the Nation; And what is the end of it? The end of it is, to make people believe there is no **Papish Plot**: But it is plain, He was killed by the **Papish Party**; As France upon his Evidence against Green, and the others Attested; But if they could have made it out, That he killed himself, all of them would have cried out, The **Papish Plot** was a sham, nothing but a thing raised by the Protestants against the Papists, and all the Plot must have gone for nothing; Gentlemen, I do leave it with you, &c.

The

The matter was so plain, that the Jury without stirring from the Bar found them all Three Guilty.

The Prisoners were not brought to sentence till the third of July, 1682. Between which time and the Tryal, Thompson having in his Intelligence, took upon him to give an Account, as if Justice had not been done them (though they had as much time and liberty given them, by the Lord Chief Justice to call their WITNESSES, and examine who they would, as they could desire) therefore for further satisfaction the following AFFIDAVITS of WITNESSES for the King that attended the Tryal, but were not then called, were read in open Court, the first was of Captain Spence, a Tall black man, and in person very like Sir Edmundbury Godfrey; in these words:

Spence's Affidavit.

Richard Spence, Citizen and Upholder of London, living in Arundel-street in the Strand, in the Parish of St. Clements Dane, in the County of Middlesex; having been twice Subpœn'd, to give Evidence for the King upon an Information, exhibited in the Crown-Office against Nathaniel Thompson, William Payn and John Farewell; and not being call'd at their Tryal, to give Evidence in Open-court, maketh Oath; That upon Thursday the tenth day of October, 1678. it being the Thursday before Sir Edmundbury Godfrey was missing from his own House in Hartshorn-lane in the Strand, as he this Deponent was coming from St. James's Market, to go to his own house, about seven of the Clock at night, there were then at the Water-gate at Sommerfet-house, five or six men standing together, who laid hold on this Deponent, as he was passing by them, and they taking hold of both this Deponents Arms, dragged him down about a yard within the Water-gate of Sommerfet-house, it being dark; but one of the said men, which this Deponent believes to have been HILL; (for that this Deponent knew him very well; as also his Master, Doctor Godwyn) cryed out and said, This is not he: upon which, they immediately let this Deponent go.

Jurat the 10th of July, 1682.

Richard Spence.

Coram me

W. Dolbin.

Then John Oakely's Affidavit was read.

John Oakely, of the Parish of St. Martins in the Fields, in the County of Middlesex; Servant to Mr. Robert Breeden of Hartshorn-lane

Thorn-lane, in the said Parish and County, Brewer : maketh Oath, That on Saturday the 12th day of October, 1678. about eight or nine of the Clock in the Evening, he was in the City of London, in the Company of his Father Robert Oakely of Bissiter, in the County of Oxon, Maulster : And his Father came with him as far as Ludgate, where they parted. And this Deponent going homewards to his Master Breedons-House, coming by Sommerset-house in the Strand, when he came near the Gate of that House, which leads down to the Water-side, commonly called the Water-Gate, which was about nine of the Clock at night, he there saw Sir Edmundbury Godfrey, and past close by him, and put off his Hat to him ; and Sir Edmundbury Godfrey, put off his Hat again to him. And after that this Deponent had passed beyond Sir Edmundbury, he this Deponent turned about, and looked upon him again, and Sir Edmundbury Godfrey stood still, and there was a man or two near Sir Edmundbury : And this Deponent further saith, that he knew Sir Edmundbury Godfrey very well, for that he saw him almost daily pass by his Master Breedons-House in Hartshorne-lane, going or coming from his own Dwelling-house, which was also in Hartshorne lane : And this Deponent further saith, that about two or three days after, when the Rumor was, that Sir Edmundbury Godfrey was missing, he acquainted his fellow Servant Elizabeth Dekin, that he saw Sir Edmundbury Godfrey near the Water-gate at Sommerset-House in the Strand, that very Saturday night that he was reported to have been missing from his House in Hartshorne-lane : And this Deponent further saith, that he told the same thing to his Uncle Ralph Oakely of the Parish of Little St. Bartholomew, about a week after the time that Sir Edmundbury Godfreys Body was found, and also that he told the same thing to his Father the aforesaid Robert Oakely, and to several others, in a short Time after.

Jurat. 22. die Junii
1682. Coram me

John Oakely.

John Moor, Mayor.

Note in this Appendix to *Thompsons Tryal*, p. 43, 44, and 45. You may see four Affidavits, (*viz.*) of Elizabeth Dekin, John Breedon, Ralph Oakely the Uncle, and Robert Oakely, corroborating this last Affidavit, and all proving that the Deponent did, both before the Body was found, and soon after, relate to them the substance of what he had now sworn therein.

The

The Affidavit of Robert Forset.

Robert Forset, of Maribone in the County of Middlesex, Esquire; having been twice Subpana'd to give Evidence for the King, upon an Information exhibited in the Crown-Office, against Nathaniel Thompson, William Pain, and John Farewel; and being not called to give Evidence in Open Court, maketh Oath, That Tuesday the 15th of October, 1678. Being the Tuesday that Sir Edmundbury Godfrey was missing: He this Deponent was a Hunting with his Pack of Hounds, at the very place where the Body of Sir Edmundbury Godfrey was afterwards found, and beat that very place with his Hounds, and the Body was not then there, nor any Gloves nor Cane thereabout; the said Deponent further saith: That the same day Mr. Henry Harwood, requested him this Deponent, that he would let him have his Hounds the next Day after, being Wednesday, and he would find that Hare they could not find on Tuesday, or words to that purpose: And this Deponent further saith, That he the said Harwood hath several times since affirmed, that he did accordingly Hunt in the same place, and beat the same Ditch, and said, that the Body was not there that Wednesday at Noon, which said Henry Harwood is newly dead.

Jurat 1. Die Julii 1672.

Robert Forset.

Coram me

W. Dolben.

After these Affidavits were read, the Court proceeded to Sentence; which was, That Thompson and Farewel should stand in the Pillory at the Old Palace-yard at Westminster, and each of them pay an Hundred Pound, and to be imprisoned till they paid it; and Pain only Fined an Hundred Pound. Accordingly Thompson and Farewel did stand in the Pillory with this Writing over their Heads.

For Libelling the Justice of the Nation, by making the World believe, that Str EDMUNDBURY GODFREY Murdered himself.

But now as if all these things had been Transacted in a Corner, or were utterly forgot; As if still (against the Testimony of so many Records) the manner of Sir Edmundbury Godfreys Murder were as uncertain as the story of Brute, or a Popish Legend of St. Kier, or the Eleven Thousand Virgins.

and Virgins, comes the witty **Observer**, and (not to mention several of his former squinting reflections, in defiance both of *Truth*, and all those wholesome *Laws* whereon these former Criminals had been punished, does in *three Papers*, one dated September 29. 1684. another the first of October, and the third the sixth of the same month, undertake, and by a few bold dashes of his *Luxuriant Pen*, by his *single Authority* to *Reverse* (in effect) the *whole Proceedings*.

But what *News* does this *illuminated Author* bring? Can he assign any *other manner* of the Gentlemans death? Can he discover any *other Murtherers*? Can he name any *other time or place* when or where the *Honest Magistrate* was brought to his untimely end? No, he pretends *not to any thing of all this*, for you must note his general work is to *pull down*, not to *Edify*, to *Dig a Pit*, not to cover it; to *amuse*, and not *satisfie*; If you will be but so *Courteous* to believe. That the *poor, ever-harmless, ever-innocent, ever-loyal Papists* had no hand in it, the business is done; But if he cannot so much as offer any *other probable Account* of the Murther, nor has any *new matter* to *Communicate*; to what purpose does he *trouble himself and the world*, or indeed (with all submission be it spoken) what has his *Worship* to do with it at all? Yet I'll warrant you, he has some *secret reasons*, some valuable (though no good) *Causes and Considerations*; but I doubt the Reader must turn back to the before recited *preamble* in the *Information* against *Thompson, &c.* if ever he will *truly understand* them.

Not to defile Paper with a particular Repetition of the *Ribaldry*, (as he himself deservedly calls his own handy work) the Substance of all these three *Observers*, (bating the lewd Expressions, as, *Let us hear the Child of Perdition, open against the man of Sin, Observer 141.* and the like Profanation of Holy Writ) is, to shew his Faculties in giving us a new Lesson on the old String, Tuned to his hand by his dearly Beloved Fellow-Labourers, *Thompson and Farewel*; for though they (Bunglers as they were) could make no *Musick* on't, he doubts not but to *Tickle it* so sweetly, that like a second *Orpheus*, all the unthinking *Brutes* and *Loggerheads* about Town, shall dance to his Harmony; The Scope and Sum of all I say, is to new vamp the old *basted Calumny*, viz. That there were *Contradictions in the Evidence given upon Oath*, by *Prance and Bedloe*, touching the manner and Circumstances of *Sir Edmundbury Godfrey's Murther*, and consequently that the whole is a *Fiction*, and no way deserving *Credit*; That the two *Pounding witnesses* agree not in their Tale, any more than the two *Elders*, in the Accusation of chaste *Susanna*: And although neither King, Lords, Commons, Judges, nor Jury, could not perceive any thing at all of these palpable Oppositions, and damnable Interferings; yet the *Observer*, like a second *Daniel* forsooth, has found out all the *Mystery*.

Thus he tells the World, [*Observer Numb. 145.*] That *Prance and Bedloe*, are directly at you *Lye*, and you *Lye*: Again, — If four Thousand Parliaments should believe, Two point-blank Contradictions to be both true; (as that's the present case) I should beg leave to be excused — *Ibidem*. — Let the *Witnesses* be what they will, if they swear *Backwards* and *Forwards*, or disagree upon any considerable Points among themselves, I would not (as a Gentleman said, upon better Lights, and second thoughts, in this very case) I would not I say, hang a *Dog* upon such an Evidence, *Observer 145.* — And so he goes merrily on, pretending to recite by way of

of Dialogue, *Prances* and *Bedloes* Testimony ; in *Observer* 141, 142; & 145. And according to his fashion, represents them as directly *thwarting* one another.

But notwithstanding the *Observer*, is upon so pleasant a Pin, The discreet Reader will consider of what weight and moment this matter is; How much the Honour of the King and Kingdom is therein concerned, and what Consequences attend it. As,

1. If *Godfrey's* being Murthered by the Papists can by any Artifices be brought into Suspicion, made a doubt, or rendred uncertain, one of the greatest **Demonstrations** of the Popish Plot will be taken off: Therefore, nothing can be a greater Service to that party, than such an Attempt, and they are the only people that can be gratified thereby.

But on the contrary, if that **Murther** does undeniably lye at their door, where 'tis fixed by Law; Then all these shuffling *illegal Practices*, to stifle the belief and memory thereof, (as barbarously as they did his person) are but so many *fresh* and *pregnant Arguments*, both of their guilt in that *Affassination*; as also, of the certainty of their **HELLISH CONSPIRACY**, in Subservience to which, the **MURDER** was first Committed, and ever since is so daringly endeavoured to be *palliated*.

2. How much it will reflect (should the *Observer* be Credited) on the *Wisdom* and *Goodness* of his *Sacred Majesty*, (known to be one of the most *quick-sighted* and *justest* Princes living) and upon his most Honourable Privy Council, and the whole house of *Peers*: That they none of them should ever discern these **palpable notorious Contradictions**, that the *Observer* talks of; for if they had perceived them, it cannot without a *civil Blasphemy*, be imagined, that they would have suffered *such-Witnesses* to have escaped *unpunished*; much less would his *Majesty* have parted with five hundred Pounds to *Bedloe*, or permitted three honest *Innocent* men to have been Executed, on a Testimony not fit to Conviict a *Dog*.

3. As the Reverend Judges are Members assistant in the house of *Peers*, and so cannot be ignorant of what Depositions *Prance* and *Bedloe* had there given in, so being by our Laws bound to be (as it were) of *Council* with the Prisoners, (on which score they are allowed to *Fee none*, at least as to matter of Fact) they seem obliged in Conscience to have taken notice of such *Contradictions*, if any such there had been; And indeed, what the *Observer* would now make pass for Contradictions, were (in effect) Sworn by the said *Bedloe* and *Prance*, on the Tryal of *Green, Berry* and *Hill*, as well as in their former *Depositions* before the Lords; so that the matter by him now rak'd up, (bating his own *Forgeries* and *Provarications*) were then properly before the Court, who were so far from judging that the same did invalidate their Evidence, that they declared their Testimony to be thereby much *strengthened*; or could it possibly be supposed, that these Contradictions were then by any oversight unregarded by the Court, 'tis an amazing thing that no one Judge, nor one noble Member of the *Lords House*, should either not have the *Sagacity* to observe, or the *Courage* to remonstrate to his Majesty those *Incoherences* in the Evidences, and to have besought the *best natur'd Prince in the World* for a *Pardon* or *Reprieve* at least, till the matter might have been more fully Examined.

4. How

4. How can we imagine but in all *that time*, between the Prisoners Commitment, (I mean *Green, Hill, &c.*) and their Tryal, some of their Friends might have had recourse to the *Lords Journal*, and thence taken Authentick Copies to Confront the *Witnesses*, or that *Farewel, &c.* that alleadged and brought a *Witness*, to prove such Copies, would not have insisted to have had the same read, and not totally have declined that part of their business, if they had not been conscious that no *Relief* Could thence be expected in a Court of Judicature, however they might serve their (or now the Observators) *turn*, pretty conveniently to stuff out *Libels*, or amuse such of the Rabble as are *willing to be deceived*?

5. What strange Apprehensions will this be apt to beget in Forreigners minds, of our *English Justice*, if such gross Absurdities as the Observer would make them believe, be swallowed in our *Courts of Judicature*, and mens lives thus taken away? And what triumphs will the active and witty *Jesuites* hence erect to themselves, and to the scandal of the *Protestant Religion*, in places remote and after-ages; and justify all by the authority of the *Observer*?

6. How pernicious and choaking may this *bold Example*, if it should escape unpunisht, prove to all *judicial proceedings*? For how reserved and loath will many people be to give *Evidence* against, Try or Condemn Malefactors of Power or Interest; if after the Law and Justice has had its due Course, they shall still lye under the *Last and Examen* of every private *Mercenary Scribler* (For though I have all the Dfference I ought to have for the *Observers Quality*, yet in such Cases and such Methods I know no privilege he has above others) If it shall remain in every mans power, that has Confidence enough to write a Book, to Arraign or call to Review and Reverse, or Brand with scandal, all the most solemn proceedings with Impunity.

Where's the dignity of the Law, (as Mr. *L'Estrange* says well) or the security of the State, if every foul-mouth'd Libeller shall be at liberty to Arraign Authority gratis, and to make what Whores, Rogues and Traytors they please? [*L'Estrange* no Papist p. 2.] What Traytor, what Murderer, shall at any time be Executed, but if he have any witty friend or Confederate surviving, may at this rate be Sainted and made a Martyr, or Celebrated as an *Innocent*, And all the Judges, Juries and Witnesses, exposed even to the highest Odium and Contempt, as often as any *Factions Writer* has a mind to shew his Dexterity in the managing of a Goose-Quill, and get money for a Pamphlet?

7. The OBSERVATOR seems to be the less excusable in that he had Recent Examples of the Laws just severity against such practices; Could not the thoughts of *Madam Celler* and *Nathaniel Thompson's* Fate, restrain him from Embarking in the like designs? Could he so soon forget how a certain fellow was notably *whipt*, and *Curtis* Pillored and Fined for publishing a Paper reporting that some persons acted the late *Lord Russell's* Ghost? Was not Mr. *Braddon's* punishment fresh in memory, for intermeddling about the Earl of *Essex's* death, after the Coroners Inquest had found him *felo de se*? Or Sir *Samuel Barnardiston's* being fined in a great Sum, for misrepresenting (tho but in a private Letter) the late horrid Fanatical Conspiracy? If therefore it shall appear, that the *Observer*, in defiance to Truth, and all those Proceedings, has deliberately, and that in Print, and more than once or twice, unnecessarily, and upon design, cal-

led

led into question the manner of *Goafreys* Murther, after it was *settled by Law*, and forged *Contradictions* (which really never were) in the Evidence, and slandered the *Witnesses*, and by Consequence abused his *Majesty*, and the whole House of Peers; nay, the *Justice and Honour* of the Nation, and thereby exposed it (as much as in him lyes) to Contempt abroad, and the unjust scandal of lying under the guilt of *Innocent Blood* at home; What *Animadversions* he ought to be lyable to, is with all humility submitted to authority. Nor will what he subtrilly insinuates, **OBSERVATOR** 145. *That neither Oats nor his Case, nor his Plot, is the same at this day which it was at the first appearance: But the Contradictions, the frauds, and the Complicated Iniquities of Fiction and Confedacy, which time hath since brought to light, have given us a full and clear discovery of a thousand things, which to the four Parliaments lay quite out of sight—* This I say will not at all relieve the *Obserbator*; for how true (or rather false) soever the same may be, as to the *Popish Plot* in general, (which here I intend not to Examine,) yet as to the Murther of Sir *Edmundsbury Goafrey*, I must avow, That neither time, nor the *Obserbator's* Industry (after five years active Endeavours) have not brought one syllable, one Circumstance to light that may in the least seem to invalidate the Evidence, which was not known and apparent at the Tryal of *Green, Hill, and Berry*; But on the contrary 'tis notorious, that a multitude of matters, *Testimonies* and *Circumstances*, have been discovered, which every way strengthen, and abundantly Confirm the Evidence of *Bedloe* and *Prance* there given.

Since therefore such fatal Consequences, dishonourable to the King and Kingdom, attend the *Obserbator's* Suggestions; And that as he had no Right, so he could have no honest *Loyal Design* to intermeddle therewith, even supposing them true, what then will you say, if they are utterly groundless and false? Certainly next to the Murther it self, or that Cause which occasioned it, there could scarce either a more audacious or mischievous wickedness be attempted.

Now to demonstrate that the *Obserbator's* Clamours are as groundless as malicious, shall be our next Endeavour.

And indeed 'tis quickly done, for there is one Continued Thred of Fal-lacy (or rather Forgery) runs through all his *Cobwebb Contexture*, which being once taken notice of, there will not remain the least colour of Argument in all his three Papers, to weaken the Testimony; For wherever *Bedloe* swears what *Lephair, &c.* told him; the *Obserbator* very wittily (but how honestly let others judge) omits that part of the deposition, and puts it, as if *Bedloe* had positively swore it of his own knowledge, and so therewith Confronts *Prances* Testimony, and then Tragically cries out, O Rogues! O Rascals! See how they Contradict and give each other the Lye.

'Tis also fit to consider the *Obserbator's* Vouchers; how does he prove the depositions of *Prance* and *Bedloe*, before the Lords? Why forsooth from a certain Pamphlet (wherein I perceive the Gentleman is well read) Intituled, *Series*, which I confess, (living in the Country) I had never heard of, till I found it here so often cited; And thereupon coming to London, and inquiring in *Pauls Church-Yard* and *Fleet-street*, I under-

stood it was a *Night-Bird*, rare to be met with; but at last I got a sight of it, and found it so far from being published by any *Authority*, that the very *Printer* and *Bookseller* both, were either afraid or ashamed to own it, or affix their *Names*. And altho Mr. OBSERVATOR, for the greater credit of the business—Cries—See *Series, or the Journal of the Lords*; [OBSERVATOR, Numb. 141.] whereby craftily he would inveigle his Reader, as if that Pamphlet were the *Journal of the House of Peers* Printed, yet the thing it self hath more *Grace* and *Majesty*, and has not a word of the *Lords Journal* in all the Title. And indeed to every Judicious Peruser it will appear by its *disorder*, mistakes, frequent Blanks, &c. to be only a Rhapsody of the Papers then fluttering abroad in Coffee-houses, or the Collection of some *Sage News-writer* in those times; and if I am not misinformed, was when it first crept out (in 81.) questioned by *Authority*. To what kind of *Animals* does this Syre of an OBSERVATOR write? Is the man swelled to that dotage of vanity as to expect an *Apocryphal Anonymous Libel* should pass for Authentick? How does it appear that these are true Copies? That there are no omissions nor ignorant mistakes, or willful Forgeries? Must the *Judicial Proceedings* of a Nation be unravelled; Murderers acquitted, Assassins skreen'd from Justice, and the deserved *Odium* of their bloody practices; the Reputation of the *Dead*, and Credit of the *Living*, be vilified and branded with *Perjury*, upon the words of a *Lewd Pamphlet*, that in the year 81. escaped the Press in Hugger-mugger? And especially when the Pamphlet it self, does not pretend to give the words of the Deposition, For so says *Series*, p. 40. *Bedloe being brought to the Lords Bar, made a large Narrative to this EFFECT*—And p. 167.—*Prances being sworn, did declare TO THE EFFECT following*;—Yet now the OBSERVATOR screws every word of this loose, uncertain account, and thence would run down all their Evidence.

But let us for once, and only by way of supposition, take it for granted, That *Bedloe* and *Prance* did upon their Examination, depose just as his Beloved *Series* relates, yet it will no way Impeach the Truth or Credit of their Testimony, nor prove any *Contradictions* therein. For the truth is, however *Series* has used them, yet the Observator hath grossly falsified the testimony of *Series* it self; for when *Series* is so far honest, as to tell us, that *Bedloe* all along swears, That *Lephair, &c. TOLD him so and so*; The Observator not only leaves out that, but adds, that *Bedloe SWORE POINT BLANK so and so*. As for example, *Series* p. 51. *This Deponent then asked Lephair, how they got him thither, and where they found him? Lephair TOLD HIM, that himself, Walsh and the Lord Bellasis Gentleman, met Sir Edmundbury by the Kings Head in the Strand, &c.* Now this Question—and Answer, the Observator, Numb. 141. suppresseth, and represents *Bedloe* swearing *Lephairs* answer thus: *Captain Bedloe gives it upon his Oath, That Lephair, Walsh, and the Lord Bellasis met Sir Edmundbury by the Kings-Head in the Strand, crossing the Street, about five of the Clock, &c.*

And the same Artifice the Observator useth throughout all his Citations from *Series*, which I need not stand to repeat, let any man that hath a mind to it Compare that Book with the Observators Quotations from thence, and if he do not blush for the Observator, I may without breach of Charity pronounce him insensible of *Truth* or *Justice*. For can there be a more palpable

pable Prevarication than to change *Hypothetical* Assertions into *Categorical*, and represent what Bedloe swears, only as the Relation of others, as a positive *Declaration* of his own Knowledge?

So when Series, page 167. mentions *Prance's* Evidence, setting forth the Motives Gerald and others made use of to ingage him in the Murther, it adds, that he (the said *Prance*) *did consent thereto*; and the rather for some Malice that he bore to the said Sir Edmundbury Godfrey, who about two years before, when he was troubled at Hicks-Hall, about Parish-duties, did not consent to his discharge, as another Justice did; but said, *The Queen had not Power of Protecting her Servants*: Whether *Prance* did declare any such thing, depends wholly on the Credit of Series, which is not worth a button; but however, the Observator has quite altered what Series said of it, and tells the World, numb. 141. That the Reason given by *Prance* for his consenting, was, *because Sir Edmundbury Godfrey would not consent to discharge Gerald, when he was troubled at Hicks-Hall about Parish-duties*; and repeats that Falsification again, Observator 142. which could not possibly be a mistake of the Observators, being contrary to the Scope, Sense and Grammar of the Words, as related by Series; but was no doubt perverted on purpose with a Design to make *Prance* seem to swear such an Absurdity, as that Gerald (a *Stroling Priest*) should be in trouble about Parish-duties: In short, if the Observator had but Printed the several Depositions which he talks of, intire, even as they are related by his Oracle Series, it would have plainly appeared, that there was no Contradiction between the Evidence of *Prance* and *Bedloe*, but rather that each confirms the other, and lays the guilt of the Murther more strongly on the Papists. For,

1. This variation in their Account, *Prance* charging Gerald, Kelly, Green, Hill, and Berry, to be actually concerned; and *Bedloe* naming *Walsh*, *Lephair*, &c. to have treated with him about it, is an undeniable Argument, That *Prance* and *Bedloe* had no Correspondence, for had there been Confederacy in the Case, they would undoubtedly have laid their Stories more agreeable.

2. On the other side, this shews how zealous the Popish party were to destroy this *Worthy Magistrate*, and how many were privy to it; they would be sure to have Tools enough, (though the under Instruments not acquainted with each other, at least till the jobb was over) that if some failed, the other should hit.

3. As for what *Lephair* told *Bedloe* after the Murther committed, about the manner of their meeting Sir Edmundbury Godfrey and decoying him into *Somerset-house*, and the Persons concerned in it, they were undoubtedly in themselves Lyes; But what is that to *Bedloe*? Who only upon Oath relates their Words; I think 'tis no wonder, that such as would contrive a Murther, should invent Falshoods; who ever is well acquainted with the Fathoms of the Society, and their Doctrines and Practices, knows they are not wont to be Slaves to their Words, and that their Stories are far from being relied on as Oracles.

4. But here steps in Farewel, alias Thompson's Letter to *Prance*, with an Objection, that *Lephair*, &c. were under no Temptation to Misinform him, — I Answer, how do we know that? For though we are not obliged to find Reasons for Jesuites telling of their Lies, who are known all the World over to be men of Intrigue, and might have twenty Crochets and Designs

Designs in their heads herein, which we cannot imagine; yet there is no necessity we should rather blast an Evidence upon Oath, and shuffle over an apparent *Murder*, then conceit those holy men would be guilty of telling a few *Lies*, because we cannot see how they were necessary to their secret purposes? However, if we consider the whole Case, it will be easy to guess at their Design.

They had treated with *Bedloe* to be concerned in the Murder, (tho' then not naming the Person) and he promised to meet them for that purpose at *Somerset-house*, on the twelfth of *October* at night, but failed; This might raise some *Suspensions* of him: However, to ingage him as deep as 'twas possible, *Lephair* appoints him to meet on *Monday* night, and then told him the business was done, proposes a Reward if he would help to carry off the Body, and shew'd him the same, having first told him the before-mentioned long (but false) story of the manner of the Murder; and conjur'd him upon the *Sacrament* he had lately received, to be there again that night, about eleven or twelve a Clock, to help off with the Body, which they said they would carry out in a Chair, and put it upon himself, and that the Porter was to sit up to let them out, &c.

Now the Design of telling him these false Circumstances of the Murder, might very well be, That if he should offer to discover, (whereof they might have some certain Suspicion for the Reasons aforesaid) then he charging it upon wrong Persons; (viz.) *Lephair*, *Wallb*, &c. They no doubt were well provided with Testimony where they were all that very Night the Murder was done, and so would have thrown off his Evidence.

And finding that *Bedloe* did not come that *Monday* night at eleven or twelve a Clock, according to his promise, they grew more jealous of him, and deferred the carrying out of the Corps till *Wednesday* following, Which Answers all the Observators Tattle, numb. 141, & 142. on that Subject, which he would make a mighty Contradiction of, as if whereas *Prance* swears, the Body was not carried out till *Wednesday* night, *Bedloe* should depose that it was carried out on *Monday*; Whereas *Bedloe* swears no such thing, but that they told him, or said, they had agreed to carry it out then; but he replied, it would be too soon, and that eleven or twelve a Clock would be better.

And that they were under some such Suspicion of *Bedloe*, especially after his second failing on *Monday* night, may be presumed from their removing the Body the next night into another Room, where it had not been before, as *Prance* sets forth, Tryal p. 19.

How much the Court was satisfied with the Truth and Coherence of the Evidence, (and so far from apprehending any Contradictions, that on the contrary they judged the same wonderful Agreeable, as far as the nature of the Case would bear) appears (besides what we cited before) by these words of the Lord Chief Justice to the Jury, upon the Tryal of *Green*, *Berry*, and *Hill*. Fol. 80. *It is hardly possible for any man to invent such a Story; for Prance it is I believe; I find it is no hard thing for the Priests to contrive such an Action, but for Witnesses to agree in so many material Circumstances, with one another, which had never conversed together, is impossible; If all this had been a Chimera, and not really so, then Prance must be one of the most notable Inventors in the World; And there must have been the mightiest chance in the World, that Mr. Bedloe and he should agree*

so in all things, and that the Maid should swear that Hill was there that Morning, and that the Constable should find the Body just as they had told Prance they had left him; so that upon the matter you have two Witnesses almost in every thing; for Mr. Bedloe seeing him in the place Murthered, is a plain Evidence that the thing was done; and all the other Witnesses speaking to Circumstances, both before and after, makes the Evidence plain, that these were the men that did it. And I see nothing in-coherent in all Mr. Prances Testimony; I would not urge this so, if I were not satisfied in my own Conscience that the Relation is true. Thus the Lord Chief Justice to the Jury.

It is farther to be noted, That Bedloe on his Death-bed when he was on the Brink of Eternity, and was satisfied that his Dissolution was very near, did with repeated Asseverations avow the Truth of all his Depositions; And (as I find it in an Account soon after Published, of his Death, by Randal Taylor, and which I never heard was questioned or confuted) did to the Right Honourable the then Lord Chief Justice North, (now Lord Guilford and Keeper of the great Seal) declare amongst other things, That whatsoever he had Declared to the King and Council, and the secret Committee, and at the SEVERAL TRIALS upon Oath, were all true upon the Word of a dying man; Adding these Emphatical Expressions, That he expected no Crown of Martyrdom for lying, as the Papists did; but what he said was sincerely true, as he was shortly to appear before the Great Jehovah, the Maker of all Flesh; where he should stand with a clear Conscience, as to all matters of the Plot, wherein he had given Evidence. — This was Monday August 16. 1680. and growing weaker and weaker, on Wednesday Night was taken Speechless, but on Thursday night his Speech being restored, one standing by, again asked him, If he were satisfied in his Conscience as to what he had Sworn? To whom he Answered, That as he hoped for Salvation, all that he had sworn about the Plot, was just and true; and that he had rather Omitted then Augmented any thing he had given in Evidence. This he spoke the very Night before he Dyed, and after he had been in a Trance several hours; the next day August 20. 1680. about two of the Clock in the Afternoon he Expired.

And so notorious in Bristol was this his last Assertion of the Truth of his Evidence; That there were Escutcheons fixed on his Hearse, with this Inscription in Black Letters, in a Field Argent.

Testimium in quod vivens Exhibuit, Moriens constanter Obfirmavit;
The Testimony which he living Exhibited, dying he constantly did Confirm.

And is it not hard, very hard, inhumane and uncharitable, as well as bold and reflective on the publick Justice, for the Observator (now four years after this Persons Death, and near six since the manner of Godfrey's Murther was settled by Law,) to come with the Negromancy of a Company of palpable Tricks, actuated and raised by the Demon of Drollery, to load the Deceased with opprobrious Names, and render that Solemn Testimony of his, and all those Reverend Authorities that gave it Credit, Contemptible, and Ridiculous, and (as much as in him lies) Odious?

As for Prance the other chief Witness, he being as much a Stranger to me as the Observator himself; I love not to make needless Apologies for People I am unacquainted with, only I cannot but observe,

1. That the *Observer* has moil'd and Toil'd most heartily for some years to *Blacken* him, but after all I do not see that he has so much as Charged him with any thing that can be pretended to invalidate his Evidence; and if he cannot do *all* the rest is impertinent Libelling, even supposing the matters were true.

2. That the *Objections* common places against *Prance* about *Brass-Screens*, cheating her Majesty in the *Antependium*, &c. are wholly fictitious and scandalous; I am confident all men of sense will conclude, that shall read the Book set forth by *Prance*, about *Christmas* last, intituled, *A Postscript to the Observer's first Volume*, &c. Wherein those Clamours are so fully, modestly and undeniably Confuted by Reason, Affidavits, and all kind of Competent Proofs; that it was a plain Demonstration; how unable the most witty Slanders are to stand before plain naked Truth; and must wonder at the fore-head of an *Observer*, that can repeat those baffled Calumnies; after he was therein so clearly Convicted of Falshood and Scandal.

3. 'Tis the most unaccountable thing in the world, That *Prance* bred a Romanist, shoot from his Cradel, so zealous in that perswasion, all or most of his Relations such; A man who had his whole Trade and Dependency on that Party (For besides his work at her Majesties Chappell, which was very considerable, the main of his other Employment came from Priests and Papists) And a Tradesman of Substance in the world; for he avers, and makes it very probably appear, in his Book before cited; p. 9. That he was worth a Thousand Pounds when taken, (and consequently might perhaps be a better man in Estate than some *Observers*, at that time) And that he came not in for Lucre of moneys, appears likewise in that he did not take the advantage of his Majesties promised Reward of 500 l. but stood out still till he was taken, and charged; Nor so to so much as pretended, that he then received any Affronts from his own Party, the *Romans*; but was in great esteem with them, so that it could not be out of Malice or Revenge; I say 'tis the most unimaginable thing in nature, That a person thus Circumstanced, should falsely accuse himself in a most detestable Murder, and contract the guilt of three innocent mens Blood, and bring a scandal on that Church he then loved so well, to the apparent hazard of his Life and Credit, and destruction of his Temporal Advantages; if it had not been upon the horrors of Conscience and Convictions of Truth, it must certainly be impossible he should have done all this.

4. Since the *Observer* is so zealous in his Repetitions, that to support his vain Shame, he retires *Observer*, Numb. 142, 145, and again, 169. what he had more than enough said; Numb. 141. I hope the Reader will pardon, if we briefly recapitulate here the several Evidences that have Corroborated the Truth, and makes it as conspicuous as the Sun in his Meridian Light; that Justice *Godfrey* fell by Popish Hands, and in that manner Brandestons.

5. 'Tis most plain, that Sir *Edmund* was apprehensive of his being *Assassinated* by Papist Esquire *Robinson*, *Prothonotary* of the Common-Pleas, A Gentleman of unquestionable Reputation, deposes positively, that on the seventh of *October*, but five days before the Murder, *Godfrey* discoursing with him about the Plot, and the examination

nations by him taken, said he *should have little thanks for the same, and that he was afraid the Depth of the matter was not found out*; and then added these Observeable Words, — *Upon my Conscience, I believe I shall be the first Martyr.*

Secondly, That both *Green* and *Hill* had been at *Godfrey's* house, the former about a fortnight before, the latter, on the very morning that he was missing, (agreeable to *Prance's* Evidence of what they had told him) is sworn by *Sir Edmundbury Godfrey's* Maid Servant, *Elizabeth Curtis*, who also swears, that *Hill* had on that morning, the *very same Cloaths* which he wore at the Bar, and he acknowledged that he had *not changed his Cloaths*, Tryal pag. 40. She also deposes, that others about that time, came to their house with strange notes, which her Master *Sir Edmundbury* said, he did not know what to make of.

Thirdly, The Intimacy of *Gerald, Kelly, Green, Berry* and *Hill*, with *Prance*, and their frequent Meetings at the *Plow-Ala-house* about that time, is proved, both by the Master of the House, and his Servants; Tryal page 41, & 42.

Fourthly, That *Sir Edmundbury Godfrey's Neck was broken*; And that the Wound or Wounds given by the Sword, run through the Body when found, were *not the Cause of his Death*: That having on then a Flannel Waistcoat and Shirt, neither of them, or any of his Cloaths were penetrated, is testified by two able Chirurgeons that viewed the Body.

Fifthly, That *Sir Edmundbury Godfrey* about nine of the Clock, *October 12. 1678.* (the very time *Prance* mentions,) was seen come along the Strand by *Somerset-house*, and towards the *Water-gate* stop to speak with somebody, See *Oakely's Affidavit* before recited.

Sixthly, That the Body of *Sir Edmundbury Godfrey* in the Ditch, or his Stick and Gloves on the Bank, where he was found on *Thursday Evening*, were *not there on Wednesday*, See the before-recited *Affidavit* of *Squire Forset*, and *Nathaniel Thompson's Narrative*, Printed on his own view, and written by his own Directions, immediately after the Body found, recited in *Thompson's Tryal* Fol. 49. Though afterwards the same *Thompson* as before-mentioned, had the Impudence to publish Libels, not only contrary to Truth, but even his own particular Knowledge, and Printed handiwork.

Seventhly, What *Prance* had long before declared of the Meeting at *Bow* after the Murther, and reading the Paper of the manner of *Sir Edmundbury Godfrey's* Murther, is wholly Confirmed by two Witnesses, and particularly, by *Evans* belonging to the house, who swears, that they call'd out a Paper and read it, and named *Sir Edmundbury Godfrey's* name, and whilst he was at the door, somebody came and threatened to kick him down Stairs—Just as *Prance* said in every particular. Consider all these and many other Circumstances, in the Tryals of *Greene, Berry* and *Hill*, of *Celier* and *Thompson*, &c. And let any reasonable man judge, whether there be yet any doubt to be made, *by whom, or how Godfrey was murdered*? Especially if he at the same time reflect, who and of what Party the only Persons are, that have endeavoured to render it dubious, (*viz.*) an Anonymous Paper of Reflections, famous *Mrs. Celier, Fizz-Harris, Magraib*, both *Irish* Papists, the now more-than-ever notorious *Thompson, Farwell*, &c. and after all, the most bold, and yet (to the praise of the rest of the Intriguers, be it spoken) in this matter, the most Empty and Trifling Observer.

Upon

Upon whose Papers (on this Subject) unworthy a Gentlemans Pen, I should not have bestowed much pains, did I not observe, how much they are *Cry'd up*, and greedily swallow'd by many half-witted people, that esteem every thing he writes as Authentick, as Sacred Oracles; and think all that oppose or detect his Scandals of any kind, must needs be *Fanaticks, Whiggs,* and Enemies to the Church of England as by Law Establish'd.

Now what a friend to the Honour of the Government the Observator is, has partly appeared in this matter; And what regard he has to the Church of England, his Outrages and Reflections on several Worthy, and every way *Conformable Divines*, may Evidently Demonstrate; And especially the whole Scope of most of his late Papers wherein pretending to expose an *Imaginary Trimmer* for the Dissenters, of his own making; he himself really acts broad-faced, a *Trimmers part for the Papists*.

'Tis far from my intent, (who have been Educated in, and esteem it my greatest honour and happiness to continue a Son of the *Legal Establish'd Church of England*) to espouse the Cause of *Schismaticks*, of either side, (for such the Papists are, as well as others) But as all the world knows that good Church (like every Vertue lying between Extreame) has many years been troubled with two ill Neighbours, the one aiming at her *Throat*, the other renting off her *Garments*; I mean the *Politick Faction* (for I can scarce afford it the name of a Church) of *Rome*, on the one hand, and *Protestant Dissenters* (under several Denominations) on the other; The former quarrelling with her *Doctrines, Unchurching her,* and—Denying *Priesthood* to her *Bishops and Ministers*; nay, even *Salvation to any one of her Members*, living and dying such: the latter (for the most part) owning her *Doctrinals, Church-ship and Ministry*, and (as far as I know) none of them denying the possibility of *Salvation* to her dying Members, but scrupling certain *Rites and Ceremonies* (on all sides amongst us held to be *Indifferent*) which they pretend or think, are without sufficient warrant from Gods Word enjoyned, or made necessary to Communion with her. And on that, or some such like score, alledge, they dare not joyn themselves with and in her.

Now as it seems not very difficult to determine, which of these is, or ought to be accounted the worst, most dangerous and *Irreconcilable Enemy* to the Church of England; so it is most suspicious, that a person that pretends to be the *General Champion* for the Church (as well as State) yet defends her but *on one side*, and whilst he skirmishes her own Revolted or disaffected *Infantry*, takes no notice of the other *Zanzumim Host* of her old Avowed and implacable Adversaries; nay, one that whilst he flourisheth fair Colours of zeal for our Church, makes it his business to raise *Mutines* in her Tents, and is highly beloved and applauded in, if he hold not Correspondency with that formidable Camp of her Enemies; whom he never engages, but upon all occasions, rather appears a *Mediator, Panegyrist, or an Advocate* of and for them; 'Tis very suspicious, that such an Undertaker is rather a *Spye* than a *Champion*, an *Underminer* or *Betrayer* of the Protestant Church, to which he pretends, rather than a *Cordial lover or asserter* of it. I desire not to be believed upon *Nude Averments*, or partial, wrested, false-applied, or imperfect Sentences, let every man that wears the Name of a Protestant, make but use

of his own Eyes, his own Ears, and what Reason and Judgement God hath lent him, upon these Words of the *Observer*, Vol. 2. Numb. 145.

Trimmer. *Do not the Papists hold it Lawful, nay, and a Point of Duty to destroy the Hereticks?*

Observer. *The Argument flies in the face of ye; for 'tis the very Principle of the Phanaticks, against the Papists; But in one word, to make a Popish plot on't, you must first prove the Fact: Secondly, The congruity of that Practice to the Positions of the Papists, not to the Positions of here and there a man, but to the Authoritative Positions and Conclusions of the Romish Church, and the Conform Sentiment of the Members in General of that Communion.*

Trimmer. *Is not all this PROVED clearly to ye?*

Observer. *No, no; NOT AT ALL, nor CLEARLY.*

These are the very Words of the Observer, and whether the most wily Jesuit in Europe, could have Trimm'd it away more cleverly for the Papists, is left to every Protestants Consideration.

1. 'Tis here asserted, that the *Phanaticks* hold it lawful, nay, a Point of Duty also, to destroy Papists; — Now it may be worth while to inquire whether the *Observer* had not a design to brand all Protestants, particularly, our *English Government*, for making the necessary Penal Laws against the Papists; for I challenge him to prove or instance in any Protestants, either of the Church, or Dissenters from it, usually called *Phanaticks*, that ever held or declared it lawful to destroy or take away the Lives of Papists; as, or because they were such. I say, let him name any one that hath so done, not to tye him up to Authoritative Positions, and Conform Sentiments in general, which he requires, where he fears the Romans may be pinch'd.

But on the other side, that the modern Church of Rome holds it Lawful, nay a Point of Duty, to destroy all that she calls *Hereticks*; and this not only by their publick Magistrates, in Judicial Decrees and Sentences; but if that cannot be obtained, by any private hand, (that is) by Clandestine Murthers and Assassinations; and this too not only against private Subjects, but Princes, (even their own) that are *Hereticks*; and that the Church of Rome, and her particular Members with her Approbation, have practis'd accordingly, is so notorious to every man tolerably acquainted with the Roman Canons and Decrees, or History of Europe for these last seven or eight hundred years; that to stand long in proving it, I fear would render me suspected to be like the Observer, one that has abundance of Leisure, and Scribbles for so much a Sheet.

But lest I should seem to those unvers'd in Church-history (who I perceive are the Observers Admirers) to swagger over (by this general Charge) what I cannot prove, be pleased to take these few Testimonies, (from amongst a thousand more that I could offer) and those too from as good Law, and as Authoritative as any Edicts of that Church.

1. That the third Council of *Lateran*, held by Pope Alexander the third; and the fourth held under *Innocent* the third: And the Council of *Constance*, (all which are owned by the *Romanists* to be general Councils) do decree, that the Goods of all Hereticks, if they be Lay-men, shall be Confiscated:

H

2. That

2. That Hereticks shall be Imprison'd in Fetters and Iron chains till the Church have pass'd Sentence on them. Council Constance, Session 45: By the fourth Lateran Council, all Kings, Emperors, &c. are Commanded to Expel and Extirpate all Hereticks out of their Territories; And adds, that if any Temporal Lord neglect to do so, he shall be Excommunicated, and if he stand so one year, then the Pope may pronounce his Subjects to be discharged from their Obedience, and Expose his Territories to be enjoy'd by Catholics, who having Exterminated the Hereticks, shall possess it without all Contradiction: And moreover, that they who under the Badge of the Cross will set themselves to Root out Hereticks, shall have and enjoy a full Remission of all their Sins.

3. That Hereticks shall be duely punish'd by the Secular Judge; they shall take them away by a Damnable Death, says another of their Decrees, [Conc. To. 11. p. 619.] and so was, and to this day is, the constant Practice in Italy, Spain, &c.

4. That Persons, yea Princes, upon the Charge, and even the supposal of Heresy, or where the Interest of Holy Church hath required it, may be Murdered by private hands, appears by the Assassination of two French Monarchs in the last age, various attempts against Queen Elizabeth, and the matchless Gun-powder Conspiracy against King James; most of which Treasons were promoted and approved of by the Pope, and some of the Traytors Honoured as Saints by their Church; not to mention a thousand other, and some more near instances, which the Observer shall hear of, whenever he calls for them, if he dare Contest this point.

2. The Observer says——To make a Popish Plot, you must first prove the Fact, Numb. 145.

Answer—Good Sir! At whose Bar? The King and his Council, and the Lords and Commons of England in four Parliaments, have heard the Proofs, and upon a strict scrutiny, becoming their Wisdom, and the weight of the matter, were satisfied, and have declared it a Popish Plot, and an Horrid and Damnable Plot too; But still Mr. Trimmer-maker, Mr. I know not who of an Observer, it seems is not satisfied. Let him but have the scanning of it over again, and he, by the art of Legerd main, and Presto begone, will make nothing on't: what pity 'twas that he was out of the way, or lost in a Dutch Bogg, whilst these matters were under the consideration of our Supreme Councils and Judicatures; that He, the ONLY HE in the world that could do the Feat, was not here to enlighten us.

But, alas! this inspired man was absent, and who knows but three or four thousand Guineas in 79, might have satisfied his Hungry Scruples as much on the one side, as the like or a greater Illumination did in 83 and 84, on the other.

3. To make a Popish Plot on't, the Observer says we must prove the Congruity, of that practice [Of Plotting and Destroying Hereticks he means] to the positions of the Papists, not to the positions of here and there a man; But to the Authoritative Positions and Conclusions of the Church of Rome, and the Conform Sentiments of the Members in general of that Communion, and THIS (he says) is not clearly, nor at all proved.

This Paragraph is all over the Quintessence of St. Omer, Trimming, Shamming, Lies, Scandal, and Prevarication, all close heaped up together. First, here is the Innocency of the Church of Rome's Principles Asserted.

Secondly,

Secondly, All the Modern Divines of our Church, that have opposed Popery, scandalized as Dunces, that understand not their Adversaries Doctrines, nor able to prove what they themselves have generally asserted; but such ill men, as wilfully slandered the Papists in that matter. Thirdly, Here's the old juggle whereby Papists have endeavoured to solve or excuse the Odious Tenents of their Schoolmen and other writers, when they do not find it for their turn to justify them, (*viz.*) That they are the positions of *private men* not owned by the Church. Fourthly, He makes it impossible ever to prove a *Popish Plot*, unless we can prove the Congruity thereof, not only to the Authoritative Positions of that Church, but also to the Conform Sentiments of the Members in General of that Communion. And at this Rate when shall we have done? If we must Summon all the Papists in the world, to know their Sentiments, when not one in a Hundred, nay a Thousand of them scarce, know what they hold themselves.

As to the first and second of these particulars, *viz.* the Roman Principles, or That that Church holds it lawful, and a piece of duty to destroy Hereticks; 'tis an amazing thing that any man in a Protestant Livery, should have the Confidence to deny it, or to averr at this time a day, that the same is not clearly, no not at all proved.

Quæ Regio in terris, nostri non plena Cruoris?
What Spot of Ground in all the world is free,
From Bloody Marks of Popish Cruelty?

The Learned Dr. Moor (Divine Dialogues, p. 161.) gives us a specimen of Roman Catholick good nature——Pope Julius the second (saith he) by his pragmatik planting and pulling up, and Transplanting, is said to have been the occasion of the Slaughter of Two Hundred Thousand Christians in the space of seven years; That one Popish Massacre of France, within the space of three months, amounted to an Hundred Thousand; nay, P. Perionius avers, That in France alone, in that great Persecution against the Albigenses and Waldenses, there were Murthered no less then Ten Hundred Thousand men; from that time to the Reformation, no small number was made away by Sword, by Fire, and other Tortures; from the beginning of the order of Jesuits, till the year 1580. Balduinus reports, That there were about Nine Hundred Thousand of the Orthodox Christians Murthered, that is, within the space of thirty or forty years; within a few years in the low Countreys alone, the Duke of Alva cut off by the Hand of the Hangman, thirty six thousand Souls of the Protestants, and the Holy Inquisition, as Vergerius Witnesseth, (one well acquainted therewith) in less than thirty years space, consumed a Hundred and Fifty Thousand, with all manner of Cruelties: In so much as that Learned and Judicious Person Mr. Joseph Mede, is of Opinion, that the papal Persecution does either equallice or exceed the Destruction of men made upon the Church, by all those ten famous Persecutions under the Pagan Emperors; and yet there has been a Considerable Accession made since to this Bloody Catalogue, in Piedmont and Ireland, if not in other places. So far that Learned Doctor.

After such stupendious Butcheries acted throughout Christendom, by the Church of Rome, meerly under the Notion of suppressing Heresy, comes the merry *Disputator*; and would persuade us that good mumping
Lady

Lady had never a Tooth in her Head ; *She Plot ? She Murder ?* No such matter ; you must prove the *Congruity of such Practices to her Positions and Conclusions* too, or else by the Mass he will not allow us one Inch of a *Papish plot*.

Well, to humour the Gentleman, we have given him a few Instances both of her most charitable Authoritative Positions, and her Congruous Practices ; they that would see more, and that this Congruity of Principles and Practices in the Church of Rome is clearly proved, and 'twas so before the Observer was born ; Let them read the Learned *Mortons Discovery of Romish Positions*, and the Defence thereof, dedicated to King *James* ; and *Whites* way to the Church, and indeed almost any of our Antient Divines in their *Prolemicks* against the Papists, and of late, the right Reverend Bishop of *Lincoln's* accurate Treatise ; and the Judicious *Deans* of *Pauls* and *Canterbury*, in several of their respective Writings, whereby the falseness as well as *Scandalousness* of this the Observators Assertions will appear : And as to what relates more particularly to Sir *Edmundbury Godfrey's* Case, I shall crave leave to recite the Words of the Reverend Bishop of *St. Asaph* in his Funeral Sermon, page 29, and 30. 'As to the Doctrine of the *Jesuites*, in plain Terms ; (saith that Reverend Person) to slander another man in defence of their own Right or Honour, especially for one of the Fathers, to do it in Defence of the Society, some hold it plainly lawful, some say it's a *Venial Sin* ; for the Proofs you may find them together, in the fifth of the *Provincial Letters* ; If so, what should hinder those men from raising all these Reports of this person, since it was in defence of themselves and their Sect ; if they Killed him.——Secondly, That it was their interest to Kill him, 'tis manifest, if they have any designs against the Government. And if either his *Life* would have hindered, or discouraged them in it : Or if his *Death* would discourage others, from being active in their places. But that 'tis the interest of their Sect, and of their Church to subvert the Government, and that they for their parts design it now at this present ; I think that this is SO PALPABLE, that I should but lose time in proving it.

Thirdly, That they hold it lawful to kill in such Cases ; for this, it is so plain delivered in their Writings, as any *Article of Faith* is in the Creed ; they say first in general, to Kill another is Murther indeed, if you do it for *Revenge*, or any such sinister end. And therefore you must be sure to direct your intention aright ; and so by directing the intention, tho you do the same act, it is not Murther.

For Example, if one threaten to publish grievous Crimes of my self, or of my Order, when I have no other way to escape this, I may lawfully Kill him ; And 'tis plain, that I have no other way, if he be ready to charge me or my Order before men in Authority, saith *Jannerus*. In like manner one may kill another, if it be in defence of his own Goods, or of the Goods of his Society, saith *Lessius*, if one endeavours to take away any Life, by revealing a Secret Crime, I may kill him ; nay, if he endeavours but to take away my good name, by revealing a secret Crime, I may kill him, saith *Lessius* ; and the same saith *Ballucius*. Now who that knows what Information our friend had against them can doubt but they might lawfully kill him by those Doctrines.

I know what any Jesuite would answer to this ; they would say, That these Doctrines are some of them delivered as being only speculative

culatively true; that is, they are true in their own Nature, but they are not *practice sequenda*, that is, in respect of the Consequences they are not to be reduced to practice, and why so? If they be speculatively true, why then are they not to be practiced? They themselves tell you why, they would cause Disorders in the Common-Wealth: *Lessius* hath a better reason, because if one practice them, he may be *Hanged for it*. The mean while, if one can do it so secretly, as not to disturb the Common-Wealth, (and then to be sure, he shall not hang for it) in that Case it is to be practiced, according to their Doctrine; Or if not, whilst it is speculatively true, that the thing it self is *no Sin*, who that knows this, and hath a mind to kill another, and sees his occasion, will make any scruple of the practice?

Yes, (they will tell you) the Pope hath forbidden it in that Decree of the year 1665. which is set down in the end of the last Roman Index: To their shame be it said; these Doctrines are forbidden indeed, but not as being untrue, nor as contrary to Gods Word, or having any Immorality in them; How then? He saith they are *adminimum scandalosa*, at least apt to give offence, (no doubt they are, if we Hereticks come to know them) and therefore he chargeth them upon their Obedience to himself, that they must not practice these Doctrines; had he said upon their Obedience to God, that had been a dangerous word, it would have made them afraid to practice them even in his own Service, he would take heed of that, not to spoil that which may be a useful Doctrine; But he forbade it forsooth upon Obedience to himself! which is such a restraint, that the Pope may take off when he pleaseth, and how can we tell when he doth, or doth not? that which is in his own power secretly to do, or not to do, we have only this measure by which to Judge, He will do whatsoever he sees best for the Catholick Cause; if he see it best for the Cause, we shall live; if not, you see it is no Sin to Kill us, even the Pope being Judge; so that we hold our Lives at his Courtesy—Thus that Reverend Prelate.

What say you now, Mr. *Obervator*? Is not this clear proving that the lawfulness of Plots and Assassinations when against Hereticks, or it may make for the Catholick Cause, are Positions of the Church of Rome, in so much that the Pope will not at any rate condemn them absolutely, but only suspend their being practised during his own pleasure?

Vain and Fallacious is therefore your third pretence, that these are but the Positions of *hero and there a man*, not Authoritative Conclusions of the Roman Church; pray tell us in your next, what you mean by the Church of Rome? If the Church *Virtual*, (as they call it, and thereby intend the Pope) or the Church *Representative*, whereby they understand such Councils as they own to be general; both these we have proved, do allow and Command the Destruction of Hereticks: And where shall we find the Authorized Tenents of that Church, if not in the publick Writings of her Divines? Sure you are not ignorant that the Church of Rome, hath Licensers, Inquisitors, and Indexes Expurgatory; If she do not then authorize such Doctrines, how come they to swarm in the Writings of her most Eminent and most Honoured Doctors? Why are not these Books suppressed, the Authors punished, the Opinions Anathematized? *Qui non prohibet cum potest jubet*; He that Connives in such Cases justifies.

The Observators last Limitation, That we must prove such Positions to be the Conform Sentiments of the Members in general of that Communion, is ridiculously Extravagant: Does he himself use the same method towards others? And how vain were it for us to seek such Conform-Sentiments amongst the *Remnants*, when notwithstanding all their boasted Unity, and infallible Art to preserve it, yet will they have as many fowls and differences amongst themselves, as can be found amongst any or all sorts of Protestants?

Nor is there I do verily believe a greater consent amongst them in any one Article, than in these points, That all Protestants are Hereticks, and that dying such, they are incapable of Salvation, and that Hereticks are to be destroyed; or if there be amongst them any of softer and more charitable Sentiments in their private thoughts, yet as they are embarked in that Church, where the only Compass they Sail by, is to believe implicitly as the Church believes, though they do not explicitly understand what it is, they are tyed up to believe any particular Dogma's obtruded upon them by their Ghostly Fathers. Most true and notable to this purpose are the words of the late Lord Chief Justice Scrogs, at the Tryal of Green, &c. Fol. 83. — You must say and believe as your Priest will have you, and in such Actions as these, as your Priest suggests to you, so does the Devil to your Priests; You are upon the matter Nec-essitated to what they will have you think, for though your Priests Preach up Freedom of Will, yet they allow none to the Understanding; they hold you may do good or evil, but will not suffer you to understand Right and Wrong, for you cannot be perfectly theirs; if you have any thing of your own to guide yourselves by, I know that every body of that Party is apt to say, their Priests own no such thing; But it is Notoriously known to all the world, that they both print and practise it: What, shall any of you dispute the Power of a Pope, saith a Jesuite, or of the Pope and Council, say the most moderate Priests? Have you power to say, how far you will be a Papist, and how far not? You may as well bound the Sea, and bid it go so far and no farther, as Limit the Popes Authority. — No Gentlemen! 'Tis the fault of your Doctrine, and 'tis a manifest Mistake in you, if you think that you have any Power over yourselves whilst you continue in their Persuasion; — Let no man tell me, Oh Sir! We desire none of these Mischiefs you talk of; What, nor if Religion requires it, or if the Pope says it does? Hath not the Council of Lateran defined that every Popish Prince ought to root out Heresy, upon pain of Damnation? Can you go and tell the Pope how far you will believe, or what you ought to do? You may as well tell me, that if he were once with us, and had the Power he once had, he would leave us to Our Selves; and that if he had the same Ability, he would not have the same Tyranny.

I shall conclude this particular with that Asseveration of the Judicious King James, in his Speech Novemb. 1605. That as it is not impossible but many honest men seduced with some Errors of Popery, may yet remaine good and faithful Subjects: So on the other part none that know and beleives the Grounds and School-conclusions of their Doctrine, can ever prove good Christians, or faithful Subjects.

This being so, the Observators last Limitation, that we must prove such Positions to be the conform Sentiments of the Members in general of the Church of Rome, is neither possible nor requisite. Must we Examine all the

Papists

Papists in the World to know their conform Sentiments in general? And what if some, or many of them do not believe them? Yet since they are of the Romish Communion, and these are the Doctrines of their Schools, and their greatest Divines, of their Councils and their Popes, and they are bound implicitly to believe as their Church believes; As soon as these are manifested by their spiritual Guides to be the Doctrines of their Church (which will be as oft, and as soon as these spiritual Politicians find them useful to their Cause) they must then believe them, and practice accordingly.

Some of the fore-mentioned Allegations are indeed very frequent in the Mouths and Writings of the Jesuites, and other emissaries of Rome, when they would colourably Excuse their Party; But 'tis matter of Surprize to find them mustered up, and insisted upon by a profest Protestant Gentleman, who could not but know how false and frivolous they have been proved by sundry of our Learned Church-mens unanswerable Polemicks.

Therefore though I have as much value and deference for the Observators Person, and that Figure he makes in the World, as I ought to have; yet as I cannot hinder many Loyal, Zealous, and ever-constant Sons of the Establisht Church, from questioning whether some of his late Writings have shewn him so sincere a Champion for, and Friend to that Church, as he would be counted; or whether indeed, the Church of Rome be not more beholding to his Pains? So the mischief is, That I know not how to Answer their Objections and Queries about his playing the *Trimmer* for the *Papists*. And since the witty Gentleman himself, though sufficiently provoked and challenged, has declined that Province, I am half ready to despair of seeing it done by any other.

*Observatori pudet hac opprobria nostro,
Et dici potuisse, & non potuisse refelli.*

1. 'Tis wonderful to see how sweet and gentle, how debonair and good-natur'd the Gentleman is every where towards the *Papists*, how tender of their *Credit*, so ready and Laborious to Excuse them, even where no Excuse can be made for them; as in their before-mentioned Principles, and this very Case of Sir *Edmundbury Godfrey's* Murther; Which Attempts as they were unjust and illegal, so could not possibly be any Advantage or Service to the State or Church of *England*, but rather tended to the Scandal of both, and administering a causeless occasion to their Enemies to Insult and Triumph; have not the Romanists, buify Jesuites and Scriblers enow of their own? What need was there for the Protestant Observer to foul his Fingers in being their Advocate?

2. 'Tis observeable that there's no love lost in the Case; no men more zealously crying up and magnifying the Observer, then the Gentlemen of the Roman Catholick Communion, and this not only in their common discourses, but in Print; Thus in a nameless Pamphlet, Intituled, *Oates's Manifesto*, said to be Printed for R. L. 1683. (which I think no man ever doubted to be written by a Roman) in p. 25. [speaking to Oates] is this swaggering Rhodomontado; ——— The Observer, a Person of that Eminent Learning, publick Merit, and known Fidelity to the Establisht Government and Church of England, that is so far above thy Calumny, as thou art beneath his Worth and Honesty; Surely the Devil owed thee an ill turn, when he Egged

Egged thee on to this Rashness; for what can a Villain like thee, expect less than fatal from such a Head, such a Heart, such a Hand, as that of L'ESTRANGES? Suitable to this, we find in a Pamphlet, Intituled, *The Pacquet of Advice from Geneva*. Numb. 2. p. 10. L'Estrange is undoubtedly sent from above, to Act here in this Generation, for the great good of his King and Country; and to be—*Vere malleus Rebellionis & Phanatiscorum*. — Which last Pamphlet was discovered to be written by one Præa Papist, and was suppressed by the right Reverend Father in God, My Lord Bishop of London, as scandalizing the whole Reformation, under pretence of Exposing Presbyterians — In brief, no man that Converſes with Roman Catholicks, can be ignorant how they hugg, admire, and applaud the Observators Writings; and if I do not mis remember, he himself somewhere complains of his Neighbours, for taking notice of the Resort of the Red-letter'd Tribe, &c.

Now if all this Love and Esteem from the Papal party to the Observer, be merely on the score of those Services he renders the Government and Establish'd Church; we must conclude those People wonderful changed on the suddain, in their Affections towards that Church and Government, which ever since the Reformation, they have been eager to destroy; But we have little reason to confide in their pretended Kindnesses, since at the very same time, they were themselves contriving, and privately spreading abroad Libels, highly derogatory to his Majesties just Rights and Government, and tending to the Scandal and Subversion of the Church at present Establish'd by Law; as appears by the late discovery made at Nathaniel Thompson's, who was their Instrument, though a Spark that pretended (in his Sphear) to as high a pitch of Zeal for the Church and Government, as the Observer himself.

The Papists, and especially their Priests and Fathers of the Society, are men that understand their own Interest, and are not wont to be Prodigal of their Favours, but for valuable Considerations: And he that is their Friend, (let him swagger never so much against the Phanaticks) must be a close Enemy to the Church of England.

*Tuta frequensque via est sub Amici fallere Nomen,
Tuta frequensque licet, sit via, Crimen habet.*

*'Tis safe and frequent too, we see;
By feigned Friendship to deceive.*

Safe and frequent though it be,

'Tis KNAVERY, by your leave.

3. 'Tis Charged by some, that where-ever the Observer speaks one word for the Church of England, it's always Ballanced, though not in direct Terms, by a side-mind, for the opposite Church beyond the Alps. [Observer, Repr. p. 3.] This I am sure may justly be affirmed. That the Observer himself does effectually the same thing on the one side, which he taxes the Phanaticks for doing on the other: For example, Numb. 145. speaking to his property, *Trimmer*, he saith, 'There is another thing yet, that utterly spoils the fashion of your Popish Plot, which is, that you take into it inclusively The popishly affected, the Adherentes to the Papists, the Masqueraders as you call them; And under this

' this Latitude the Church of England and the Church of Rome make up one Conspiracy.

Now to pass by the Insolency of this Expression, I shall only say, that 'tis indeed certain, that those Terms of *Popishly Affected*, *Adherents to Papists*, &c. have been used to very bad purposes, and that many Honest Worthy Protestant Divines and Gentlemen have been slandered therewith, by persons that have been carrying on Factious Designs; And the same was very wickedly done; but what less does the *Observer*? Is it not plain by this new Coined Canting word *Trimmer*, he means persons Conformable, and visible professing Members of the Church of England, but holding Correspondence with, or favouring the *Fanatics*? So that to call a man a *Trimmer*, is all one as to call him *Whiggishly Affected*, an *Adherent to the Fanatics*, or a *Whigg in Masquerade*: Now since the *Observer* bestows this Opprobrious Term of *Trimmers*, on whom he pleases, of either the Clergy or the Layety, as liberally as the *Phanatics* can do that of *Popishly Affected*; And since the *Papists* are as cunning and as malicious too at Bottom against the Church of England, as the *Dissenters* can be for the hearts of them; If the one carry on their design by abusing sound Church-men, as *Popishly Affected*, why may not the other also advance their designs of subverting the Church, by Branding real Sons, with the false Titles of *Trimmers* or *Phanatically Affected*, and dividing the Church of England within it self, into *Parties* and *Factions*, by spreading and affixing Terms of Distinction and Reproach? For thus how easy would it be for the *Papists* to Ruine the Credit of any *Divine* or *Member* of the Church of England, that shall zealously appear against them? 'Tis but calling him a *Trimmer*, and presently the honest Gentleman shall be Transformed into the shape of a *Conspirator* against the King, and an *Enemy to the Church*, tho never so dutifully affected to each; and thus as he complains, *Observer* 145. *The true Sons of the Church of England are by the Whiggs Incorporated into that pretended Popish Plot*; so it will follow, that they may by his Arts be involved in the Odium of the *Phanatical Plot*; which I have more deference to Truth and Authority than to call *pretended*, as he does the *Popish* one. Do the *Whiggish Faction* call an upright Church-man a *Papist* in *Masquerade*? So does the *Popish Faction* call him a *Fanatick* in *Masquerade*, which is alone a *Trimmer*: Do they declare the *Papist* in *Masquerade* to be the more pernicious Enemy than the professing *Papist*? And has not the *Observer* declared the *Trimmers*, and the *Church-Whiggs* (as he calls them) to be more dangerous than the open *Fanatics*? *Your Mahometan Infidel* (saith he) *is an Angel to your Christian Infidel*: This *Balderdash* of a *GOSPELLER*, [The very Nick-name by which the *Papists* in *Queen Maries* days, called the Holy Protestant *Martyrs* in Reproach, as the *Observer* uses it here.] and a *TECKELITE*, is of all others the most Diabolical Composition, *Observer* 142.

4. Another shrewd sign of the *Observer's* *Trimming* for the *Papists*, is, that in the whole Course of his Papers, They are the only Party that have evermore his good word, or of whom he altogether speaks well. The Protestant Dissenters are every Mothers Child Traitors and Schismatics, Rebels and Atheists; In the Church of England he finds abundance of *Trimmers* and *Teckelites*, which he says are as bad or worse then the other. But that *Observer* is yet to be written (or at least I have not seen

it) wherein any *Papist* is Charged with, or so much as acknowledged to be guilty of any Disloyalty, ill design against the Church of *England*, or other Crime; Unless it be only in a drolling way of supposition, that he might have room for the more *swinging* Blow upon their Adversaries.

May, he is not only *dumb* himself o' that side of his Mouth, but would *Muzzle* all others too, representing all such as shall decry *Popery*, or speak of any danger from that Coast, to be Enemies to the Government and Church of *England*; And why I beseech you? Because some ill men have heretofore masqued seditious designs with that pretext: A Goddy Reason! As if the Shepherds (in the Fable) having been once or twice deceived with the Boys false Alarm, that the Wolf was coming, were bound not to believe when he came indeed, and made actual havock of their choicest Lambs.

The *Commons-House* of that Long and Loyal Parliament, which began the eighth of *May* 1661. and was continued above seventeen years, did on the 29th of *April*, 1678. (many months before *Oats* and his Plot, as the *Observer* is pleased to call it, were heard of) complained of the dangers arising to this Kingdom from the restless endeavours of Priests and Jesuits, and other Popish Recusants; and in their reasons drawn up for a Conference with the Lords on that subject, amongst other things, they speak of some persons *Popishly inclined*, that had got in Commission, and that in several Counties many *Protestant Dissenters* had been indicted under the Notion of *Popish Recusants*, and the Penalties Levied upon them, when the *Papists* there, had been either totally or for the most part discharged; which they attributed to the Remissness of some Officers and Ministers of Justice.

Now I desire the *Observer* to tell us whether those *Loyal Senators*, were *Whiggs* or *Trimmers*, or disaffected to the Government and Church of *England*? If he say they were, he will no doubt say the same of all the *Commons* Asssembled in Parliament at any time ever since *Queen Mary's* days; if he will acknowledge them to be Honest Loyal *Protestant Church of England* Gentlemen, then it will follow both that the *Papists* are a dangerous sort of Cattle; and that before *Oats* made discovery of their damnable Plot, they were generally observed to be arrived to a greater degree of Boldness than usual.

Besides, the Pick-pockets sometimes Cry, *Look to your Purses*; Yet, I hope there's no harm in the Caution, nor does it follow, that he is always a *Knave* that gives it, but rather a *Fool* that will not take it: Whereas the Advancing of such a Conceit, that none but *Whiggs* ever apprehended or speak of Dangers from the *Papists*, is not only an insufferable Scandal to the Church of *England*; and leading to her Ruine, (for 'tis not so much the *Crusbing of the Phanaticks*, as Her Subversion, that the *Roman Party* really aims at) but also tends directly to the Encouraging *Ropery*, the Eluding of the most necessary Laws made for its Suppression, and discouraging of inferiour Magistrates and Officers, from putting them in Execution. He is certainly unworthy of the Name of a *Loyal Son* of the Church of *England*, that is not an Enemy to the Doctrines and Practices of *Papists*, and does not upon all occasions as impartially, readily, and effectually punish their Recusancy, as he does that of the *Dissenters*; since *Papists* Preests as diligently as *Non-Con* Ministers; and is not as active to chastize the bold Resort of the one party to their Idolatrous Mass

Mals, severely according to the Laws in force, as he would do the other for frequenting of Conventicles.

Sure I am, if ever the Papists should get the uppermost, they would make no difference between a Church-of-England-Protestant, and the errantest Phanatick. The Reverend *Ridley* that was for retaining the usual *Vestments* and *Ceremonies*, as well as the Zealous *Hooper* that declined the use of them, were both burnt in one and the same year; Those that now Reproach each other to the wounding of Charity and Peace, with the odious Names of *Whiggs* and *Tories*, if they will not all become downright thorow-pac'd Papists, must expect to mingle their Blood and Ashes at the same Stake: And therefore, I see no Reason why we should make any difference in favour of Papists, beyond other Dissenters.

5. Notwithstanding the Observators Invectives against *Schism*, and its ill Consequences, yet his aim seems to be to have the Schism of the Protestant-Dissenters from the Church of *England* still kept up, rather than to have it Closed; or at least to have it determined rather by the utter Ruine and Extirpation of all those Dissenters in his Majesties Dominions, than by their Conversion to a more manly Knowledge, and wiser thoughts about the Indifferences in Question: [*Solitudinem cum fecerit, Pacem vocabit,*] For what else mean his continual Excitements to *Rigour*, and exclaiming against all *Moderation* or *fair Treatment* to such of the said Protestant-Dissenters as join themselves to the Establish'd Church? Are not such Courses likely to harden People in their mis-conceived Prejudices? Can any thing more prevail with men, and especially *English-men*, than Methods of *Address* and *Kindness*? And if in any Case, certainly in matters Religious ought Love, and Compassion, and mutual Condescensions to be practiced; and if towards any, much more to such as we find inclinable and complying. But 'tis no very inviting Entertainment, if when men do honestly frequent the Church and Sacraments, they must yet, and for that very reason, do Penance in the Observators *Black Sheet*, and be still worried for Hypocrites. But why, good Mr. *Observer*! may not a Protestant-Dissenter, reclaim'd and Conforming, be supposed to Act as conscientiously as a Conforming Papist? To the latter you never Object Hypocrisy, or Caution the Church or the Government against him as dangerous; Though always bred a Papist and still associating with such, yet if he has qualified himself a Protestant according to Law, if any one talk of his being Popishly-affected, he is an Enemy to the Government and the Church, says the *Observer*; and why not He too, say I, that calls all the Conforming-Dissenters, (and many thousands that never were Dissenters in their Lives) *Timmers*, or *Whiggs*, that is, *Adherents to the Phanatics*? There must needs lurk some *Mystery* in this partiality, for certainly whoever views the Lives, Conversations, and designs of most of our late Conforming Catholics, and compares them with the Conformists from the other side, must needs own that the latter appear much more like Sincere Converts to the Holy Doctrines, and excellent Devotions of the English Church, than the other, who seem to have no regard thereunto in their Lives, nor indeed any sense of Christianity; Adding nothing of Strength or Beauty to our Church by their pretended Accession, but a greater weight of Sin and Scandal, by obtruding themselves as her Members, when she abominates their practices; and this the rather, because the very Principles of Papists allow them to dissemble their Religion; which

which cannot be proved of any other *Sectaries* amongst us. 'Some Popish Priests, (*says the Learned Dean Stillingfleet*) have contended for it as a thing lawful for them, not only to come to our Prayers, and hear our Sermons, but to partake of our SACRAMENTS too, which they may allow, while they hope to carry on their Interest that way; But if once (which God forbid) the Tide should turn with them, then the Old Laws of their Church must prevail, and nothing would be thought so wholesome as an INQUISITION—*Dr. Stillingfleet's Sermon, September 21. 1673. p. 47.*

Agreeable to which, is the Testimony of the Author of that Excellent Treatise, Intituled, *A seasonable Discourse of the necessity of maintaining the Established Religion, in Opposition to Popery*; Publisht Anno 1673. who if I am not misinformed, is the Reverend Bishop of St. Asaph before-mentioned. Let no man (saith he, p. 34.) be so fond to hope for better Terms, or Liberty of Conscience, if Popery should now prevail. Let us look into the World and we shall see on all hands, that nothing is any where suffered to grow either under or near this Sect: Where Protestantism has been so strongly fix'd, as not to be batter'd down at once; it has by degrees been perpetually Undermined. Witness the Proceedings against them in Poland, and Hungary, and several parts of Germany, the late Persecutions in the Valleys of Piedmont, and the Methods us'd in France to demolish their Temples, and disable them from their Employments, and almost Exclude them from common Trades. This we are sure of, whatever Articles are, or can be made, of Favour and Compliance, 'tis somewhat more than a probable Doctrine, that Faith is not to be kept with Hereticks. The Jesuited Romanist is at large by Equivocations to say any thing, and by directing of Intention to do any thing; They can with a very good Conscience dissemble their own, and pretend to the Protestant Profession; nay come to the Devotions of Heathen Idolaters, and that from express Licence from his Holiness Pope Clement the Eighth, upon Account of which, we may (says Tho. a Jesu de Convers. Infid. p. 854.) be present without any scruple at the Rites and Divine Offices of Infidels, Hereticks, and Schismatics.

6. The Style and manner of the Observators Writing, is little accommodated to the Gravity and Seriousness of the Church of England, in such weighty matters as he often meddles with. Serious Humanists tax Juvenal, that whilst in his Satyrs he inveighs against the Vices of his Age, he does it so broadly and fulsomely, that he Teaches what he seems to Reprehend. Our Author in acting his Whiggs and his Trimmers, uses oftentimes such Language as no good, Loyal, or Modest men can read without Horror; And I believe he is the first Advocate for any Church in the World, that ever took the Liberty of Swearing so frequently in Print, and talking so irreverently of matters of Religion and State, or of wrapping up his filthy Conceits in Sacred Language, and abusing so much Scripture-Phrases to scoff and jeer with; I confess, 'tis an humour that is very taking with the Gallantillo's of this Age, whereby they endeavour to make themselves admired by the empty or less serious part of Mankind; The height of this Perfection is a little readiness in Profane Buffoonery, their Wit like Fish and Touchwood never shining but when it Stinks or Rots; and how genteel soever it may seem, 'tis no other Office than the antient Romans put upon their Slaves, when the Graver Persons had a mind at Banquets and other Diver-

Divertisements, to Relax and entertain themselves with *Pantomines*; and thus what these men cannot make out in *solid* or *Learned Discourses*, they supply with *Comical Droll*, or *Politick Farce*, and prove or refute every thing by *similitudes*, and odd expressions, and so turn the most *pious* and *serious* things into *Ridicule*.

Now the indulging and *promoting* of this Humour, contributes not a little advantage to the *Factors of Rome*; For as it takes off the *due Reverence of God's Holy Word*, (the only *infallible Engine* against *Popery*) and that *seriousness of temper* (which should always possess our Souls in things of an *Eternal Concernment*) so it *corrupts the judgment*, rendring it *volatile*, *desultory* and *trifling*, uncapable of close strict *Reasonings*, apt to be inveigled with fumes and fancies, *fair shews*, and *specious pretences*, the paint of *Rhetorick* and *Gew-gaws of Sophistry*; wherein the *Master-piece* or principal Talent of all the *Writers and Pleaders for Popery*, does consist. And when the minds of our *young Gentry* and others are so far debauch'd with this *Itch of vanity*, *mockage*, and *impious Burlesque*, as to Account ingenious *Railing* a *Demonstration*, and *Railery* and *Fooling Arguments*, and so become unsettled as to the practical Principles of *Religion*, *Reason*, and *Morality*, then are they *fit-disposed* matter for the *Papists* to work upon, and *proselyte*; For he that in Truth has NO RELIGION, is the only fit person to be brought to a Profession of THEIRS.

But here I expect the *Observator* should with loud Harangues Recriminate on the other side, from his ever-lasting Common-place book and Magazine, *The Dissenters Sayings*, (how faithfully Collected, or how justly chargeable on the whole Party of our present Dissenters, I shall not here inquire; but must say, That I conceive the publication thereof in Print in French, might, for the Honour of our Nation, and of the Protestant Religion, have been spared) However what the *Observator* shall offer of that kind will be to no purpose; Recriminating others, is no excuse for himself: I am not Apologizing for any Party therein guilty, but onely averr, that the Church of *England* detests such things, by whomsoever Practiced; much less does she allow *Calumnies* or *false Accusations* in any case, though against the worst of men: (no, no, these you have heard, are *Maximes* of the *Jesuits Schools*.) And therefore what regards can the *Observator* either bear unto her, or expect from Her, whilst he uses such dishonest Arts; As in this particular matter about *Godfrey's Murther*, where in one *Observator*, Numb. 142. he positively asserts at least *fourteen* notorious Capital Untruths, and Untruths in *Capitals*, with his so many *By Buts*, touching *Bedlo's Evidence*.

7. Lastly, the *Observator* has actually made Inroads upon the Church, and defamed several of her able Divines, (by name or plain *Indignations*) every way *Conformable*, and unblameable in their *Doctrines* and *Conversations*; Nay, he has suggested, as if a *Crowded Church*, or *numerous Audience*, were a mark that the Preacher there is a *Trimmer*, or *disaffected person*; which is at one blow to stab the Reputation of all the most Able Painful and Excellent Preachers throughout the Nation; And whether this be to serve the Church of *England*, or gratifie her *Papal Enemies*, by dividing her within her self, as well as keeping the *Dissenters* at a distance, that all may become the more easy a *Prey* to the insulting *Romanists*, is not difficult to determine. There goes a story, that this Gentle-

man had the vanity sometime since to stile himself, **THE GUIDE OF THE INFERIOR CLERGY**; It seems his faculty is now improved into a *Censorship*, which he thinks he may exert upon any honest Clergymen of the Church (and some of them, none of the most *inferiour* for Age or Parts, for Learning or Piety, for Titles or Dignities) at his pleasure; & where this New Ecclesiastical *VISITOR* (of his own making) will stop, or upon whom he will bestow the Honour of his next Castigations, who can foresee? Considering how *causeless*, & yet how *rudely*, he fell upon Mr. SMITHIES, (not to mention others,) and withal how *weakly*, and yet how *insolently* he defended it, in a Course of Calumny and lewd Language, undecent to be used to any Christian, much less towards a Minister of the Gospel, and a Priest of that Church of which he owns himself a Member. Nay, such a *Common-shore* of slander is his Paper come to be esteemed, and so apt to receive any *idle stories*, and vent them abroad again in Print, to the prejudice of any persons Good Name and Reputation, that 'tis no unusual thing when two Neighbours fall out, for the one to threaten the other—**PLE PUT YOU IN THE OBSERVATOR.**

Thus (to use one of his own *Witticisms*) whilst the Club blow the Bagpipes, and the *Observer* Tweedles, the Nation is serenaded towards a *Debauch* with false insinuations and daring *Fictions*; *Factions* and Animosities encreased by new-Corned Terms of Distinction and Reproach, the Justice of the Government scandalled, *Judicial Proceedings* unravell'd, misrepresented and Caluminated, in favour of Murderers and Traitors; The Church of England attacked, and endeavours used to divide and weaken her; The Papists in all things justified or excused, and their Trayterous Bloody Doctrines and Practices, *Blanch'd*, extenuated, or untruly denyed. And if there be yet any persons that will have these things accounted *Services* to the Government, or the Establish'd Church of England, I must crave leave to suspect either the soundness of their *Understandings*, or the Loyalty of their *Affections* to Both.

I shall conclude in the words of the late cited *Seasonable Discourse*, p. 36.—If we have any Love to our Religion; any abhorrence of the grossest Superstition, Error or Idolatry, any regard for the Safety of his Majesty, any care of our Laws, or our Estates, any Concernment for the strength, the Wealth, the Number of our Nation, any desire to hold the Freedom of our Conscience, the Vertue and Honour of our Families, and lastly any Care of self-preservation, to escape Massacres, and the utmost rage of Persecution; It will behöve us to beware of the prevailing of that Sect, [the Papists] in whose successes we have reason to expect to forfeit all these Interests, perish ourselves, and bequeath Idolatry, and Beggery and Servitude to our Posterity.

Whether all Honest-Church-of-England-men will not (or at least ought not) believe this Reverend Prelate, of that Church, rather than the *Jiggs* of an *Observer*, is the Question.

Postscript

Postscript.

THE Observator Numb. 145. falls foul upon Mr. Oates, for saying, *The Popish Plot was designed in 1670, and he believed it was so in 1666, &c.* But if Oates had never told us one Word, it would have been rational to believe, That there has been a *Popish Plot* on foot ever since the tenth year of Queen Elizabeth, when the Pope began to Thunder at Her, and charge all his Children to refrain going to Church; which was the first Rise of *Recusancy*, Name and Thing: I say, ever since then, there has been, and is without doubt a *Popish Plot* and *Traiterous Conspiracy* on foot, and continually going on, in general to Subvert our *Establisht Church and Government*, and introduce the *Popes Supremacy*, and detestable *Idolatries*: (And of matters tending thereunto, as of *Monies* raised for promoting the *Catholick Cause* in *England*, or the like; Why might not Oates see *Memorials* in some of their *Records* or *Leidger Books*, without incurring that Train of Absurdities which the Observator (according to his manner, very pleasantly, but very *inconsequently*) raises thereupon? Such a *continued Plot* to have been, our *Histories* shew; and *Campion* the Jesuite boasted, *That as long as there was one of that Society alive, it should not be desisted*; Though true it is, the several *Scenes* or *Schemes* of that Plot have been *varied*, and the *Mediums*, *Actors*, and *Methods* changed according to the *Opportunities of Affairs*, and different *Junctures* of times, as might easily be *Demonstrated*.

But that they had some *particular* formed ill Design upon the Wheel against his Majesties Government, in the year 1666. seems very evident from the Testimony of one of their *own Communion*, (though not so thorough-pac'd as their high Church-men, as to the Pope's Power over Princes in Temporals) I mean, *Father Peter Walsh, a Franciscan Fryer*; which because it also gives a Specimen of *Roman Catholick Loyalty*, I shall here recite with the Occasion.

You must know then, that soon after his Majesties Restauration, the Laws being put in Execution against the Papists in *Ireland*, and they resolving to Petition his Majesty for Ease therein, were advised to premise therein a *Protestation* of their Loyalty, which was drawn up in these Words. [as recited in the said *Father Walshes History of the Loyal Formulary*, Printed 1674. Fol. 7.]

To the Kings Most Excellent Majesty.

The Humble Remonstrance, Acknowledgment, Protestation, and Petition of the Roman Catholick Clergy of Ireland.

YOUR Majesties Faithful Subjects, the Roman Catholick Clergy of Your Majesties Kingdom of Ireland, do most Humbly Represent this their present State and deplorable Condition; That being intrusted

trusted by the indispensable Commission of the King of Kings, with the Cure of Souls, and the Care of their Flocks, in Order to the Administration of Sacraments, and Teaching the People that perfect Obedience which for Conscience Sake, they are bound to pay to your Majesties Commands ; They are loaden with Calumnies, and persecuted with Severity. That being obliged by the Allegiance they owe, and ought to swear unto Your Majesty, to reveal all Conspiracies and Practices against Your Person and Royal Authority, that come to their Knowledge ; They are themselves Clamour'd at, as Conspirators, Plotting the Destruction of the English amongst them, without any ground that may give the least Colour to so foul a Crime, to pass for probable, in the Judgment of any Indifferent Person.

That their Crimes are as Numerous and Diverse, as are the Inventions of their Adversaries ; And because they cannot with Freedom appear to justify their Innocency, all the Fictions and Allegations against them, are received as undoubted Verities : And, which is yet more mischievous, the Laity, upon whose Consciences the Character of Priesthood gives them an Influence, suffer under all the Crimes thus falsely imputed to them ; It being their Adversaries principal Design, That the Irish whose Estates they enjoy, should be reputed, Persons unfit, and no way Worthy any Title to Your Majesties Mercy.

That no Wood comes amiss to make Arrows for their Destruction, for as if the Roman Catholick Clergy, whom they esteem most Criminal, were or ought to be a Society so perfect, as no Evil, no indiscreet Person should be found amongst them ; They are all of them generally cryed down for any Crime, whether true or feigned, which is Imputed to one of them : And as if no Words could be spoken, no Letter written, but with the common consent of them all ; The whole Clergy must suffer for that which is laid to the charge of any particular Person amongst them.

We know what Odium all the Catholick Clergy lies under, by reason of the Calumnies, with which our Tenents in Religion, and Our Dependance upon the Popes Authority, are aspersed ; And we humbly beg Your Majesties Pardon to vindicate both, by the Ensuing Protestation, which we make in the Sight of Heaven, and in the Presence of Your Majesty, sincerely and truly, without Equivocation, or mental Reservation.

WE DO ACKNOWLEDGE and confess Your Majesty to be our true and lawful King, Supream Lord, and Rightful Sovereign of this Realm of Ireland, and of all other Your Majesties Dominions. And therefore we acknowledge and confess Our Selves to be Obliged under Pain of Sin, to Obey Your Majesty in all Civil and Temporal Affairs, as much as any other of Your Majesties Subjects, and as the
Laws

Laws and Rules of Government in this Kingdom, do require at Our Hands, and that notwithstanding any Power or Pretension of the Pope, or See of Rome, or any Sentence or Declaration, of what kind or Quality soever, given, or to be given by the Pope, His Predecessors, or Successors, or by any Authority, Spiritual or Temporal, Proceeding or derived from Him, or his See, against Your Majesty or Royal Authority; We will still acknowledge and perform to the uttermost of Our Abilities, Our Faithful Loyalty, and True Allegiance to Your Majesty. And We openly Disclaim and Renounce all Forreign Power, be it either Papal or Princely, Spiritual or Temporal, in as much as it may seem able, or shall pretend to Free, Discharge, or Absolve us from this Obligation, or shall any Way give us Leave or Licence to raise Tumults, bear Arms, or offer any Violence to Your Majesties Person, Royal Authority, or to the State or Government; Being all of us ready not only to discover, and make known to Your Majesty and to Your Ministers, all the Treasons made against Your Majesty or Them, which shall come to Our Hearing: But also to lose Our Lives in Defence of Your Majesties Person and Royal Authority, and to resist with Our best Endeavours, all Conspiracies and Attempts against Your Majesty, be they framed, or sent under what Pretence, or patronized by what Forreign Power or Authority soever: And further We profess, that all absolute Princes, and Supream Governours, of what Religion soever they be, are Gods Lieutenants on Earth, and that Obedience is due to them according to the Laws of each Common-Wealth, respectively in all Civil and Temporal Affairs. And therefore, We do here Protest against all Doctrines to the contrary: And We do hold it Impious, and against the Word of God, to maintain that any private Subject may kill or murther the Anointed of God his Prince, though of different Belief and Religion from His: And We abhor and detest the Practice thereof, as damnable and wicked.

These being the Tenents of Our Religion in Point of Loyalty, and Submission to Your Majesties Commands; and Our Dependance on the See of Rome no way intrenching upon that perfect obedience which by our Birth, by all Laws Divine and Humane, We are bound to Pay to Your Majesty our Natural and Lawful Sovereign; We humbly beg, Prostrate at Your Majesties Feet, that you would be pleased to Protect us from the severe Persecution We suffer meerly for Our Profession in Religion; leaving those that are, or hereafter shall be guilty of other Crimes, (and there have been such in all times, as well by their Pens, as by their Actions) to the Punishment prescribed by the Law.

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This Protestation was consented to at London by one Popish Bishop of Ireland, and several of the Catholick Nobility; But being sent into Ireland, the generality of their Bishops and Clergy, though it were signified unto them that it was His Majesties desire and positive directions that they should sign it, as an Argument of their purpose and Resolution to be more faithful to him hereafter than they had proved to his Father, and tho they were told that such subscription must be the only Medium to procure them that ease from the Penal Laws which they desired, [*Walsh ibidem*, p. 20.] yet I say, the generality of their Clergy refused to sign it; And the said Remonstrance it self was Condemned by the Theological Faculty of Louvain, as containing things Repugnant to the sincere Profession of Catholick Religion, and therefore unlawful and detestable: requiring such as had subscribed, to Revoke it; and none to subscribe under the guilt of Sacrilege, [*ibidem*, Fol. 103.] And the Popes Internuncio from Brussels likewise Brands it, as invented for the Seduction of Souls, and adulterating the Sincerity of Faith; And so likewise Cardinal Barberini in a Letter on that occasion, avows, that it asserts things contrary to the Catholick Faith, [*Fol. 632.*]

Well, after long shuffling and brangling, the Irish Clergy very much desired a National Synod to debate and determine the point, which at last was graciously condescended unto, and granted. (The First says *Walsh*, they had enjoyed since Queen Maries days; and we hope it will be the last, unless they had the Honesty to make better use of it.)

Accordingly their Synod met at Dublin, which began the eleventh of June 1666. & continued to sit fifteen days, but in all that time could by no arguments or perswasions be prevailed with to pass this innocent and most just and necessary Declaration, and so were Commanded to dissolve by the Lord Lieutenant. The reason of which their prodigious obstinacy, is thus rendred by the said Father *Walsh* (who was all along present, a Principal Member of that Convention, and who used a world of pains to have perswaded them to approve it) ——— They had (saith he) before obstinately resolved against all Reason; The Miracles and Revolutions they expected from the year 1666. Their Forreign Intelligence and Expectations, and their Lying Prophecies at home, with many other vain perswasions of their own, fixed them unalterable; These are *Walshes* own words, p. 703.

Here were MIRACLES and REVOLUTIONS, (that is a Change of Government, and a Re-establishment of the Roman Catholick Religion) firmly lookt for that year. Here was FORREIGN INTELLIGENCE! to that purpose held about the matter, and from thence VAST EXPECTATIONS. (His Majesty then actually engaged in a War with France) And therefore they would not so far oblige the King, or disoblige the Pope in so hopeful a juncture, as to subscribe this honest Profession of Obedience to their Sovereign; so very favourably worded as aforesaid.

Behold here an illustrious and never to be forgotten Precedent of the so much boasted Loyalty of Papists. And let the Observator take notice, these were the Authoritative Proceedings of a whole National Council of Popish Clergy-men; And withal let the Protestant Reader remember that this was in that very year 1666. (wherein about two months after this Catholick Synod in Ireland) the City of London was laid in Ashes, by a Fire kindled

kindled by a *French Papiſt* (who for the ſame upon his own *Confefſion* was Executed) and carried on, as was generally more than ſuſpected, by *Po-piſh Hands* and Contrivances; Tho the *Obſervator* has laboured hard to clear them from the ſame; But with as little *ſincerity*, and no more force of Argument, than he has uſed in the like *Service* for them, touching this matter of Sir *Edmundbury Godfreys* Murther. For inſtance, He would perſwade us that this *Monsieur Hubert* was a *Proteſtant*; 'Tis true, the *Var-let* after his Condemnation, did once pretend ſo; but that the ſame was falſe, and ſaid by the injunctiſon of ſome *Prieſt*, is very plain. 1. Becauſe being immediately aſk'd whether he were an *Hugonote* (the common word whereby the *French* call *Proteſtants*) he earneſtly deny'd that, (that word it ſeems was not in his Bargain) 2. Being wiſht to *Pray*, he only muttered over divers times *Pater Noſter* and *Avia Maria*, in *Latine*, and ſo ſuffered—But this matter of *Londons-Fire*, requires a larger *Diſquiſition*, which (God willing) may one day ſee the light.

FINIS.

ERRATA.

THE Reader is deſired with his Pen to correct the following *Errata's*. Page 2. line 11. for *Nature*, *Cautions*, read *mainre Cautions*. p. 3. l. 18. for *Abby*, read *Lobby*; p. 4. l. 15. for *his Pocket*, read *Hill's Pocket*; p. 5. l. 22. after *month*, add *ſentenc'd to be put*. p. 7. l. 21, and 22. after *Godfrey*, read *Becauſe a known Papiſt, in hopes to ſave his own Neck, ſwore*. Some few other *Eſcapes* there are, which the Reader may eaſily perceive and Correct.